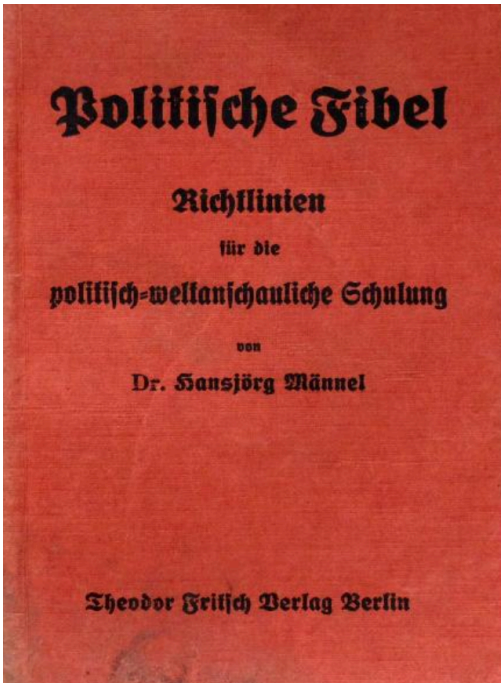
Political Primer - Guidelines for Political and Ideological Training



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“The NSDAP has no objections to the publication of this work.”

- **The Chairman of the Party's Official Review Commission for the Protection of National Socialist Literature**
Munich, August 20th, 1934

Foreword

Since the National Socialist revolution, the book market has been flooded with a multitude of books and journals that claim to contribute to the National Socialist ideal and its application to the various spheres of life of the German people - certainly, there is much among them that will stand the test of time, but most of it is chaff.

Fundamentally, what matters in any responsible publication today is not that just any contemporary conveys his National Socialism to the public, but that whoever publishes a work grasps it entirely in the spirit of National Socialism, as defined once and for all by the Führer.

This is the case, down to the very last word, with the present work by my friend Dr. Hansjörg Männel, who, as a very old, seasoned National Socialist and comrade-in-arms since 1924, has set himself the task here of writing a "Political Primer"—and let us take the term "primer" as literally as possible! Such a primer has long been missing for the great task of training within National Socialist organizations, and Dr. Männel's work thus fills a sorely felt gap - I warmly recommend it to all subdivisions of the NSDAP for use in training work, and believe that, due to its value, it will prevail and supplant many other superfluous books.

- **Werner Studentkowski, NSDAP District Training Director for Saxony**

Dresden, July 25th, 1934

Preface

This work is not intended to "enrich" the vast body of literature on National Socialism with yet another insignificant contribution, but rather, it aims to fill a gap in the literature that has long been apparent.
In all branches of military sports, concise, easy-to-understand manuals are available for instruction; only in the field of political education has such a concise guide been lacking until now. Before this publication, the political instructor had to compile the material for his lectures himself from an extensive body of literature, and the only text that meets all requirements is the Führer's book "Mein Kampf"; and yet, even this foundational work, with its comprehensive lines of thought, was not written specifically for political instruction, for the Führer's book must be lived out, not interpreted.

The "Political Primer" does not aim to present new ideas in the best possible style, and it makes no claim to being a literary achievement; rather, it is tailored exclusively to the purpose of political education.
This purpose has been taken into account even in its outward appearance: the format is so small that every party member can carry the book in their pocket, and on the left-hand page are quotations from the Führer and other prominent National Socialists that can be read aloud; otherwise, the left-hand page is left blank so that every party member can make their own notes.
This purpose is also clearly evident in the content: the National Socialist ideology is developed in short guiding principles, and an effort has been made to formulate every idea as concisely and clearly as possible, while long explanations, detailed justifications, or extensive examples have been deliberately omitted; such additions, which are of the utmost importance in training to enliven the lessons, must be found and presented by each training leader themselves; this also serves to prevent the instructor from "sounding like a broken record."

The "Political Primer" has intentionally not been written as a historical overview - the omission of historical content is not a sign of underestimating the importance of history, but rather the conclusion drawn from the realization that a fundamental and historical account cannot be squeezed into such a limited space; however, recent history, particularly that focused on the NSDAP, already has an extremely extensive body of literature, among which there are also some good publications.
The history of the First and Second Reichs should not initially be the focus of political instruction; an older Party member who is a manual laborer can certainly explain to an academic or even a historian who is a young Party member what National Socialism is, but he can never lecture him on German history.[1]
A good historian is by no means a good National Socialist - this is not to say that knowledge of history is worthless, on the contrary, every National Socialist must—following the example of our Führer—engage deeply with and grapple with German history, for we can all learn an infinite amount from history; initially, however, the presentation of the principles of National Socialism was of greater importance for instruction, and in doing so, the main emphasis has been placed on coherence, logic, and systematic organization.
An effort is also made to clearly define the most important political terms and to make them understandable in the National Socialist sense.
The content of this "Political Primer" is intended as a single, continuous course; a historical course should then follow to deepen understanding, since one understands German history much better if one is already

[1] Except for the history of the NSDAP.

familiar with National Socialist ideology; the historical course can serve as a supplement and review of the present fundamental course.

To further complete the program, a third course may follow, dealing with the individual areas of public life, such as cultural policy, economic and agricultural policy, foreign policy, etc.; this course, which would ideally be taught by specialized experts, is particularly suited to explaining and making the measures of the National Socialist government understandable; it is intended to develop a second historical and a third factual section of the "Political Primer", and in a political school with a course duration of at least two weeks, these three courses can run concurrently.

There are many methods for presenting the rich subject matter of National Socialism in a coherent sequence - the "Political Primer" merely demonstrates one of these methods.
Its use as a guideline for ideological training has, above all, the advantage that a certain degree of uniformity in the structure of political instruction can be achieved; however, this does not imply a rigid standardization of the entire training program, and anyone who wishes to use a different training method should choose it: the only decisive factor is that National Socialism—that is, the ideology of our Führer—is actually taught, and nothing else.
In response to numerous requests, I have also adapted the "Political Primer," which was originally written as a guideline for the SA, into a second, general version; because the other version is heavily tailored to the specific characteristics of the SA, it can be better utilized in its present form by the other organizations of the National Socialist movement - nevertheless, only minor changes to the text were necessary.
The alteration of minor details does not constitute a compromise or a restriction in any way; in terms of content, the two versions of the "Political Primer" are completely identical, for there is only one National Socialism, and we must all, regardless of which sub-organization of the NSDAP we may belong to, be nothing other than National Socialists.

- The Author
Dresden, August 19th, 1934

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Introduction
The Importance of Political Education

"We know that the fate of our nation will depend on our success in initiating these sixty-five million men and women, both mentally and spiritually, into the ideological world of National Socialism."

- Adolf Hitler

The National Socialist movement fought to establish the German state; now, its most important task is the expansion and consolidation of the Third Reich.
The prerequisite for fulfilling this task is the cultivation of the National Socialist ideal; the spirit of the struggle must be preserved permanently, and the cultivation of this ideal can only be achieved through purposeful education.

Such political and ideological education is more necessary today than ever - during the struggle for power, when we were rushed from one election battle to the next, the movement had no time to carry out systematic political education; now, today, we have time.
Today we need to gather our strength; we must free ourselves from all excessive haste, from all rashness and superficiality, for we have the task of building a National Socialist Germany for centuries, indeed for millennia; this work can only succeed if we begin it carefully, precisely, and purposefully.
With burning passion and captivating momentum, yet at the same time internally steadfast, clear, and level-headed, we must deepen our understanding, we must work on ourselves, and we must grow with our efforts - our Führer is a shining example to us in this regard.
During the struggle for power, such training was not so necessary; back then, it was almost exclusively those who had already committed themselves to National Socialism who joined the movement, as every comrade-in-arms knew that this entailed only sacrifice, only danger, only professional disadvantages, terror, and ostracism.
At the meetings, the party member constantly heard the proclamation of the feats of our movement, and through hard service and in close camaraderie, he experienced what National Socialism means - but today it is different: service in the movement is safe, and it is inevitably no longer associated with the sacrifices of the past; as a consequence of this, many fellow countrymen have joined the movement who have by no means yet fully embraced the National Socialist idea in all its grandeur and depth.
Membership in the party, however, must never be a personal advantage - it must always be a sacrifice!

It is the task of education to mold all party members into National Socialists - however, we know that education can only serve as a stopgap measure, and political education alone cannot turn anyone into a National Socialist; one does not become a National Socialist through mere knowledge, but above all through inner experience.
Nevertheless, education is urgently needed; it should inspire every party comrade to thoroughly examine the National Socialist ideology and to wholeheartedly commit to the Führer's vision.
Nor is the purpose of this training to turn party members into philosophizing literati; rather, it is to educate them as tough fighters who know the simple yet profound principles of National Socialism.
We must learn to think politically; everyone must know what is at stake and what they are fighting for.

The political education of the German people is the prerequisite for achieving the goals of National Socialism - education is selection and orientation.
Germany will always be dependent on political leadership capable of upholding the National Socialist concept of the state; in the future, such a leadership class can only be created through a purposeful selection based on character and achievement.
We have no need for the overly clever, who tailor their own version of National Socialism to their own particular, irrelevant views and desires; we also certainly have no need for those incorrigible individuals who today brazenly and audaciously call their old ideas—long since dismissed as heresy—National Socialism - there is only one National Socialism, and it is the idea of Adolf Hitler!
We must align ourselves; we must all stand shoulder to shoulder, united by the same idea and with the same moral stance, in a closed, united front - in this alignment, there is only one Führer, and only one focal point: Adolf Hitler! And just as there is only one direction, there is also only one point of contact: to be close to the Führer! He alone is our highest example; we want to be nothing other than tools in his hand, and we are proud to be able to serve him.
But no one serves Adolf Hitler by merely parroting his words without simultaneously proving through simple conduct that he is worthy of them; the movement needs no hypocrites, but upright characters - only he has the right to call himself a National Socialist who embodies our worldview even in his private life.
Our will is nothing other than the will of Adolf Hitler, for that was precisely what constituted the value of our movement during the struggle: we had a sacred conviction, yet we also drew the conclusion from it. When the Führer gave an order, we obeyed not only because we had to, but far more because we wanted the same thing; this inner harmony between the Führer and his followers gave the movement its captivating momentum that ultimately overcame all resistance.
For his idea, no sacrifice was too great for Adolf Hitler’s fighters - so it must remain for all eternity!

Politics, Party, Movement - Literature

From the vast body of National Socialist literature, only a few books can be singled out as particularly suitable for political and ideological training; no books from the flood of opportunistic literature published after the National Socialist Revolution will be mentioned, as many new publications are superficial and poor in quality - it is better that we stick to the literature that was published during the struggle itself, at great personal sacrifice.
At the beginning of every course, the most important literature should always be listed, and in the "Political Primer," the most important literature is also briefly listed at the beginning of each "lesson" - here, only Adolf Hitler's "Mein Kampf" and—with a few exceptions—other specialized literature not yet mentioned are cited.

The order of the following works attempts to list the most important books first:

1. **Adolf Hitler, "Mein Kampf"** — This work towers far above the entire body of National Socialist literature, and is just as relevant today as it was ten years ago - every National Socialist should study the book again and again, make its ideas their own, and absorb the spirit of our Führer more and more.

2. **Adolf Hitler, "Reden" (Speeches)**

- **a) Adolf Hitler's "Reden", Dr. Boepple, Deutscher Volksverlag**
- **b) "Die Reden Adolf Hitlers als Kanzler" (Adolf Hitler's Speeches as Chancellor)**
- **c) "Die Reden Adolf Hitlers am Reichsparteitag zu Nürnberg" (Adolf Hitler's Speeches at the Reich Party Congress in Nuremberg)**
- **d) "Die Reden Adolf Hitlers für Gleichberechtigung und Frieden" (Adolf Hitler's Speeches on Equality and Peace)**

From the Führer's speeches, we can and should continually draw upon National Socialist ideology.

3. **Gottfried Feder, "The Program of the NSDAP" (Volume 1 of the NS Library)**

4. **Alfred Rosenberg, "Wesen, Grundsätze und Ziele der NSDAP" (Essence, Principles, and Goals of the NSDAP)** — these two volumes explain the movement's goals as laid out in the program; Feder's focuses more on economic and state policy, while Rosenberg's emphasizes ideology.

5. **Alfred Rosenberg, "Wesensgefüge des Nationalsozialismus" (The Structure of National Socialism)** — this short treatise explores the deepest roots of our ideology; it is somewhat more difficult to understand.

6. **Otto Bangert, "Gold oder Blut" (Gold or Blood)**

7. **Otto Bangert, "Deutsche Revolution" (German Revolution)** — unfortunately, these two books have not achieved the circulation their value deserves.

8. **Moeller van den Bruck, "Das Dritte Reich" (The Third Reich)** — the author, who lived in northern Germany (died in 1925), was apparently not a party member, yet was nonetheless a National Socialist; one can learn a great deal, particularly from the first part of the book with its masterful phrasing

9. **Gottfried Feder, "Der deutsche Staat auf nationaler und sozialer Grundlage" (The German State on a National and Social Foundation)** — one of the oldest books in National Socialist literature; particularly good in the section on state politics.

10. **Joseph Goebbels: "Reden" (Speeches)**

- **a) "Revolution der Deutschen" (Revolution of the Germans)**
- **b) "Revolution des Geistes" (Revolution of the Spirit)**
- **c) "Goebbels spricht!" (Goebbels Speaks!)**

Dr. Goebbels' speeches clearly articulate the National Socialist ideology; they provide a good picture of the arduous struggle against the former system.

11. **The Völkischer Beobachter or the Gau Party Newspaper** — by regularly reading the political section of the National Socialist press, every instructor must keep himself constantly up to date.

1st Lecture:

Politics, Party, Movement

Selected Works:

Adolf Hitler, "Mein Kampf", particularly Vol. I, Chapters 3, 11, and 12; Vol. II, Chapters 1, 2, 5, 9, and 10.[2]
Alfred Rosenberg, "Weseusgefüge des Nationalsozialismus" (The Structure of National Socialism)

The National Socialist is a political fighter - but this raises the first question: **what is politics?**
Politics is the concern with public affairs *("politics" originates from the Greek polis—city, state)*; politics is the concern with the concepts of people, state, race, etc.
This explanation, however, is somewhat bland - **what should politics be for us National Socialists?**
Politics is service to the people; it is concern for the people; every political activity should benefit the nation, and therefore, everyone must also engage in politics in this sense.[3]
Some say: we are still too young to engage in politics; we should learn something first - we reply: no one is too young to serve the people; it is precisely in doing so that we learn.
Another catchphrase of the philistines is that politics corrupts character - we reply—following Dr. Goebbels—that no, it is bad characters who have corrupted politics; it is precisely in politics that characters prove themselves.

Since Germany was not politically unified before the National Socialist revolution, various political directions, opinions, and groups emerged: these political groups are called parties.
A party is a group of people with the same political views (party originates from pars, Latin—the part); the National Socialist German Workers' Party is a party in this sense, even if it had called itself something else - even today, the NSDAP deliberately encompasses only a part of the people (selection principle).
However, the NSDAP is not a collection of economic or religious interest groups; in contrast, all other political parties were such interest parties *(enumeration!)*; they did not represent the entire people, but rather relied on a specific class or a religious denomination.
In this context, we can address the NSDAP's stance on religion: we National Socialists recognize Christianity and the two churches as cultural factors *(see the NSDAP Program, Point 24)*, and the Christian religion is one of the most important foundations of our culture.
Adolf Hitler is a political leader, not a reformer; the NSDAP is a staunch opponent of the misuse of religion for party-political purposes. (Center Party, Bavarian People's Party, Christian Social People's Service, etc) - the task of politics is not to serve a denomination, but the people.[4]
The NSDAP is, however, also a staunch opponent of the abuse of politics for religious purposes - therefore, no denominational-religious issues may be addressed in political education, for religion is the most personal matter of every human being's conscience; a dispute over questions of religious faith can only tear the united German people apart once again.

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[2] For the German edition. - The Translator
[3] **Adolf Hitler:** *"Engaging in politics is the natural duty of every thinking person."*
[4] **Adolf Hitler:** *"Its (the National Socialist movement's) purpose is not that of a religious reformation, but rather that of a political reorganization of our people."*

The interest-based parties had to be eliminated if the people were to survive - therefore, after the National Socialist revolution, there is only one party left in Germany: the NSDAP.
The one-party system is the most ideal solution, as all political forces of the people are brought together - cooperation, not working against one another; unity, not discord - **the NSDAP is a movement.**

A movement is an ideological current that champions a new idea with passion and a willingness to make sacrifices. *(Examples: the early days of Christianity, the Wars of Liberation in 1813, etc.)*
Adolf Hitler has given the German people a new political faith; he has given voice to the longing of millions of fellow countrymen; he has given the National Socialist movement the strength to overcome all resistance.
Every movement is worth as much as men are willing to give their lives for it; meanwhile, no one sacrificed for the now-defunct interest-based parties; after all, they were supposed to bring material benefits to every follower - for the National Socialist movement, no sacrifice is too great.

A worldview is the conception of the meaning of life on this earth - for us National Socialists, the commitment to a worldview must never become mere rhetoric; rather, it must bind us to a firm moral stance.
As a worldview, National Socialism is intolerant; it proclaims its unconditional correctness over all other political currents *(see Adolf Hitler: "Mein Kampf," Volume II, Chapter 5*).

The main characteristic of the outdated party-state is materialism; the most important characteristic of the National Socialist movement, by contrast, is idealism.
Materialism is the selfish pursuit of personal pleasure alone; materialism is the doctrine of the primacy of matter, of the physical, of the material - in contrast, idealism is the selfless pursuit of a lofty goal (ideal); idealism is the view that in world affairs, the spirit, the soul, the mindset, and the idea are decisive, not the material, the physical, or matter.[5]
The struggle for bare survival is not materialism - an unemployed person, for example, who fights for his existence, is therefore not a materialist.
Idealism is not "ideology," fantasy, the pursuit of utopias, or pipe dreams, nor is idealism the opposite of a sense of reality (realism) - the NSDAP pursues "realpolitik," that is, it takes existing facts into account, not to acknowledge them, but to reshape them according to its lofty goal.[6]
The materialist sees the meaning of life in material enjoyment - the idealist, on the other hand, sees the meaning of life in a higher calling; he believes that he does not live in this world to vegetate like an animal, but only to fulfill a mission.
The best example of a true idealist is the National Socialist fighter - with voluntary discipline and selfless devotion to the Führer's idea, he performs his arduous duty; he denies himself many comforts and private pleasures, and in return, he faces strict discipline, struggle, and sacrifice; higher than any personal advantage is the awareness of having fulfilled his duty to the best of his ability.

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[5] **Adolf Hitler:** *"Materialism cannot be fought with materialism; instead, a movement is needed that gathers all idealistic forces."*
[6] **Adolf Hitler**: *"...nor are we so naive as to believe that it could ever be possible to bring about a flawless age, yet this alone does not relieve us of the obligation to combat recognized errors, overcome weaknesses, and strive toward the ideal."*

Ultimately, idealism also leads to a better material situation - materialism, on the other hand, is always self-deception; it leads to envy, complacency, and complete political, cultural, and economic decline - **without idealistic self-sacrifice, there is no lasting success** *(examples)*.
Materialism is typically Jewish, while idealism is typically German - the main battle is being fought between these two fundamental political orientations; it is the decisive battle for the fate of our people.[7]

[7] **Adolf Hitler**: *"We must counter the materialistic contamination, the Jewish plague, with a burning ideal."*

2nd Lecture:
Race[8]

Selected Works:

Adolf Hitler, "Mein Kampf," especially Vol. I, Chapters 2, 4, and 11; Vol. II, Chapters 1, 2, and 10
Hans F.K. Günther, "(Kleine) Rassenkunde des deutschen Volkes" ([A Brief] Study of the Races of the German People)
Martin Staemmler, "Rassenpflege im völkischen Staat" (Racial Preservation in the National State)
R. Walter Darré, "Das Bauerntum als Lebensquell der nordischen Rasse" (Peasantry as the Source of Life for the Nordic Race)
Alfred Rosenberg: "Weseusgefüge des Nationalsozialismus" (The Structure of National Socialism)

A race is a group of people with the same physical and mental hereditary traits.
Race is unchangeable and constant; every human being, like every other living creature, passes on their own physical, mental, and character traits; only a people is changeable, depending on its racial composition; the nature (character) of a people arises from its racial composition.
The German people consist of several races:

- Nordic
- Eastern
- Dinaric
- East Baltic
- Fälische
- and Western races

(cf. Günther, "(Kleine) Rassenkunde des deutschen Volkes" ([A Brief] Study of the Races of the German People").
The terms Germanic, Romance, Slavic, etc., do not denote different races, but rather linguistic and ethnic groups, which, however, also exhibit distinct racial characteristics.

In Germany, the Nordic race predominates (tall, slender, long-headed, narrow-faced, blond, blue-eyed; intelligent, creative, energetic, truthful, brave, a natural leader, cool, reserved, often brusque; tendency toward individualism, isolation, and keeping to oneself).
The Nordic race is the unifying component and the binding element of our people; it is the defining, guiding, and culture-creating force of the German nation.
A person's outward appearance is not the sole determinant of their race - a short, dark-skinned German is therefore by no means necessarily inferior or un-German, as he may very well still be a bearer of Nordic genetic heritage.
Germany is the strong bulwark of the Nordic race on the European mainland; it must assert itself against all neighboring peoples, who are racially quite different in composition.

[8] Specific questions of racial science and genetics may only be taught by those who possess special authorization from the "Racial Policy Office" of the NSDAP!

All of Europe is threatened by foreign races: in France, the Negro is gaining ground more and more; in the Rhineland, black disgrace reigned (600 bastards on the German Rhine!); in Soviet Russia, Jews and Asians are triumphing - the German people must be protected against the black and yellow tide.[9]
Any intermingling with racially foreign elements (e.g., Jews, Negroes, Mongols) inevitably leads to the downfall of the nation, for all great states and cultures have perished in racial chaos (e.g., Greece, Rome, etc.) - from this realization arise the demands: the suppression of foreign races and the preservation of our race.

The German people must die if its typical and fundamental component, the Nordic race, dies out; this danger threatens not only from the outside, but also from within.
The decline in the birth rate endangers the survival of the German people (in Germany, the birth rate was 37.7 per thousand in 1901, but only 15.1 per thousand in 1933) - **only a growing people prevails in history while dying peoples perish.**
A demographic resurgence must be achieved through slow, purposeful, and tactful education; above all, it was the more gifted parents who began to limit the number of their children, even though they were usually the ones best able to raise several children (two-child, one-child, and no-child systems).
Urbanization gradually destroys the racial vitality of a people, as seen by how the rural population exhibits a significantly higher birth rate than the urban population, particularly that of large cities (in Germany, the percentage of the population living in large cities was, in 1871: 4.8%, while in 1933: 30.1%) - **large cities are the destroyers of the race.**[10]
The peasantry is the most important bearer of the race *(cf. Darré, "Das Bauerntum als Lebensquell der nordischen Rasse" [The Peasantry as the Source of Life for the Nordic Race])*; promoting the peasantry is therefore at the same time promoting the best racial forces, and "rural exodus" is replaced in the National Socialist state by purposeful, energetic settlement.

The Nordic race was steadily declining (danger of de-Nordicization); criminals and those with hereditary diseases, on the other hand, were multiplying very rapidly - consequently, criminal and pathological hereditary traits were also increasing.
If one assumes that a population consists half of genetically healthy, high-quality individuals and half of those with hereditary diseases, inferior individuals, and the former had three children each while the latter had four, then after three hundred years this population would consist of 4% high-quality individuals and 96% inferior individuals.
A mentally ill person costs the state about 4 RM daily, which is more than a healthy worker and his family have at their disposal - National Socialism therefore makes the following demands:

- 1. Prevention of the proliferation of the genetically diseased and the inferior; this is possible through legislative means, with the Sterilization Law being the first major achievement of the National Socialist government in this area.

[9] **Adolf Hitler**: *"All the great civilizations of the past perished solely because the originally creative race died out due to the poisoning of the blood."*
[10] **Alfred Rosenberg**: *"Blood is more than gold; the soil is more than a stock portfolio; honor is more than the highest dividend; the people are greater than the sum of their business dealings."*

- 2. Promotion of the proliferation of all genetically healthy and valuable individuals; this goal is to be achieved less through legislative means than through cultural and political means.

The German people must be educated toward a Nordic ideal of culture and beauty, since the Judaized art of the postwar period had deliberately propagated an "ideal of beauty" alien to our race.
Through a flood of trash and filth, the Jew undermined customs and morals in order to break the racial strength of the German people - National Socialism, on the other hand, appeals to the inherent strengths of our nation.
The racial will of the people is being reawakened; every German must realize that he is a link in the eternal chain of the race, and that, as the bearer of an ancient bloodline, he bears a great responsibility.

A prominent Jew, Benjamin Disraeli (British Prime Minister of the pre-war era), said:

"The racial question is the key to world history."

In this, this Jew—who surely must have known—was right; it is through the racial question alone, that is, through the eternal laws of blood, of race, of nature, that we can understand life and history.
The results of scientific research in the field of racial studies refute fundamental views of the past; the völkisch movement is the first political conclusion drawn from the latest scientific findings.
National Socialism consciously places race at the center of political thought - therefore, **blood and soil are the two most important foundations of life**[11]; however, "blood" and "soil" are not material, but highly ideal concepts.
Only a people that observes the eternal laws of the preservation of the species, that believes in its own racial strength, has a future![12]

[11] **Alfred Rosenberg**: *"Belief in the value of blood and in the value of the Germanic race is the fundamental prerequisite of the National Socialist worldview."*
[12] **Adolf Hitler:** *"A state that, in this age of racial poisoning, devotes itself to nurturing its finest racial elements must one day become the master of the earth."*

3rd Lecture:
The People, The Jewish Question

Selected Works:

Adolf Hitler: "Mein Kampf," especially Vol. 1, Chapters 2, 3, and 11, and Vol. 2, Chapters 2 and 10
Theodor Fritsch: "Handbuch der Judenfrage" (Handbook of the Jewish Question)

A people (nation) is a community of people sharing the same ancestry, language, culture, history, place of residence, and political will; the people are a community bound by blood and a shared destiny.
Shared ancestry is the most important characteristic, as we Germans are all related to one another; in comparison, other characteristics are not as significant.
Language is the most striking external sign of national character - one recognizes the members of a people by their language. However, peoples can also adopt foreign languages: the Jewish people, for example, speak the language of the respective host nation.
Every true culture is bound to the people, and parts of culture such as art are always rooted in the national character; it is never "international"; this does not, of course, preclude the fact that significant masterpieces may attain transnational significance. There are also peoples who are incapable of any cultural achievement.
Every people has its own history - however, history also often divides a people, e.g., Germany and Austria.
In general, every people has a specific settlement area, a homeland, yet changes can occur here as well in the course of history (colonization, emigration, etc).
Every German abroad longs to return to Germany; we all love our beautiful German homeland, and are ready to restore its original meaning through action to this commitment, which is so often reduced to mere rhetoric.
An important characteristic is a shared political will; the sense of belonging, the commitment to the nation, is of decisive importance for a people.
"People" and "nation" are two terms for the same community: "people" as a domestic political factor, "nation" as a foreign policy factor.
A people becomes a nation when it is animated by a unified political will and unites to form a stable state: the German-speaking Swiss, for example, do not belong to the German nation since they do not wish to be part of it, and likewise, all those who have never known a homeland called Germany thereby exclude themselves from the German community of destiny.
It was only through the National Socialist Revolution that the Germans became a nation ("becoming a people"); Adolf Hitler gave the German people a single political will once again, and in doing so, he made them a true nation.[13]

The people are organically divided into tribes, clans, and families.

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[13] **Adolf Hitler**: *"The state is a means to an end; its purpose lies in the preservation and promotion of a community of beings who are physically and spiritually alike."*

The family is the nucleus of the people; as the smallest and most natural blood bond, it is one of the most significant foundations of our entire lives; every person is decisively influenced in their parental home. The Jew knows full well that he can only destroy the peoples among whom he lives by destroying the family; on the other hand, **the recovery of our people is only possible through the purposeful nurturing of the family.**
While the term "family" refers only to the closest relatives, **the wider circle of blood kinship is called a clan** - in Germanic prehistory, the clan played a major role, and it will regain greater significance in the national state.
The largest blood ties within a people are the tribes, which are characterized by a common dialect, shared customs and traditions, and a shared homeland - in Germany, for example, we have the tribes of the Lower Saxons, Franconians, Swabians, Bavarians, Saxons, Silesians, etc.; the German tribes will be largely taken into account in the redrawing of internal German administrative regions through the reorganization of the Reich ("Reichsreform").

People and race are not the same - "people" is a political-cultural concept, while "race" is a biological-scientific concept.
The people are a community bound by destiny; the race, on the other hand, is not a political community, but the eternal source from which the people draw their strength.
The people are the only political community, and everything we do should be for the benefit of the German people *(see especially Lecture 7)* - **we toil and sacrifice for our German people.**
The Jews are a people, not a race; they are often referred to as a race only to emphasize their otherness. They are a people entirely foreign to us Germans, with a completely different racial composition, made up of the Near Eastern (Jewish nose) and the Oriental races; throughout their history, they have intermingled with almost all other races of the world.

We National Socialists are antisemites, i.e., opponents of the Jews; we do not fight Judaism as a religion since a baptized Jew remains, racially and ethnically, always a Jew.
We are not "noisy" antisemites, nor are we merely antisemites - rather, we are opponents of the Jews for the following reasons:

- 1. **Judaism is a foreign people: the Jew is of a completely different lineage and of completely foreign blood; he has a completely different political will. — A Jew is always first and foremost a Jew, and only then—if it is to his advantage—a "German," "Englishman," "Frenchman," etc. — Judaism considers itself the "chosen people" and strives for world domination.**

- 2. **The Jew is a parasite, a freeloader; he always corrupts the people among whom he lives. — Judaism purposefully destroys the fundamental conditions of life of the host nation; Judaism is the "ferment of decomposition" (Mommsen), i.e., the force of destruction. —The Jew is very skilled at disguising himself and adapting to the people among whom he lives ("assimilating"); he systematically poisons every healthy national body; for in a sick national body, the Jewish parasite can thrive better.**

Jews were the majority of black marketeers, war profiteers, and inflation profiteers; Jews were the "leaders" of the Marxist and liberalist parties.
The Jew systematically tore the German people apart in order to rule them; he corrupted the arts and undermined all the moral and heroic forces of our people.
Public life as a whole became increasingly Judaized, and this foreign people pushed their way into all important positions (list examples!); almost the entire press—and thus public opinion—was dominated by Jews, and above all, the economic power of the Jew grew ever stronger.
The Jew prevailed not because of his greater competence, but as a result of his great audacity, brutality, and unscrupulousness - the Jew dominated the German people (on the Jewish question, see all the following lectures!) - in contrast, **National Socialism organizes the united defensive struggle of the German nation.**[14]

[14] **Adolf Hitler**: *"By resisting the Jew, I am doing the work of the Lord."*

4th Lecture:
The State

Selected Works:

Adolf Hitler, "Mein Kampf", especially Vol. I, Chapters 5 and 10; Vol. II, Chapters 2, 3, 4, and 10
Moeller van den Druck, "Das Dritte Reich" (The Third Reich)
Gottfried Feder, "Der deutsche Staat auf nationaler und sozialer Grundlage" (The German State on a National and Social Basis)
Otto Bangert, "Deutsche Revolution" (German Revolution)

The state is an organization whose purpose is the preservation of the people (and an organization is the grouping of people for a specific purpose.)
The state is always a means to an end, never an end in itself; we do not serve the state for the state's sake, but for the sake of the German people; the state has the task of protecting the nation externally and every member of the people internally.
The National Socialist state is "total" in the sense that there is only a single will within it, that of National Socialism, which is embodied by the Führer; the conflicting interests between classes, regions, and denominations have been replaced by a single interest: that of the entire German people.
National Socialism does not strive for the "total state" in the sense of an absolutist guardian that supervises all private life, but rather, the state is a servant of the National Socialist idea and thus of the German people; **we do not advocate the totality of the state, but rather the totality of the National Socialist worldview within the state.**
The state possesses political sovereign rights (e.g., territorial, military, fiscal, legal sovereignty, etc.), and if it loses these sovereign rights, it becomes a colony - **Adolf Hitler has transformed Germany from an international colony back into a nation-state, into a true Reich.**

A citizen is a person with political rights in a specific state.
Until now, the following view prevailed: anyone can become a citizen, and one can buy citizenship (Eastern Jews and other foreigners); this principle must ultimately lead to the downfall of the people and thus also of the state (an example being Rome).
The National Socialist view, on the other hand, is as follows: **only a member of the German people can be a citizen, while all people of other races are foreigners; citizenship can generally be acquired only by birth; a person may become a citizen when he has fulfilled his duty to the people (labor service duty, military service); finally, duty comes first, and only then, as a consequence, the right.**
Jews and people of other races may not hold public office.[15] *(See Program Points 4, 5, 6, 7, 6, 23; Adolf Hitler, "Mein Kampf", Volume II, Chapter 3.)*
All German compatriots should, if possible, belong to the German Reich[16] - as Point 1 of the program states:

[15] **Party Program, Point 4**: *"Only those who are members of the people can be citizens; only those who are of German blood, regardless of religion, can be members of the people - therefore, no Jew can be a member of the people."*
[16] **Adolf Hitler**: *"People of the same blood belong in a common Reich."*

"We demand the unification of all Germans into a Greater Germany on the basis of the right of peoples to self-determination."

Conceptions of the State

The 19th century was marked by the contrast between the concepts of "conservative" and "progressive." **Both conceptions of the state were distorted: the conservative one into reaction, and the progressive-revolutionary one into Bolshevism.**

Conservative is the conception of the state that strives to preserve the foundations of the people and the state *("conservative" originates from the Latin "conservare", meaning to preserve)*, and progressive-revolutionary is the conception of the state that strives for further development, for a change in outdated systems (state systems) - thus, properly understood, the National Socialist must uphold both.
Eternal values must be preserved, and changeable values are subject to change, though overall the eternal foundations must be protected - therefore, National Socialism advocates for the preservation of the race, for the upholding of marriage and the family, for the purity of art and morals, for the upholding of the concepts of honor, freedom, loyalty, bravery, duty, etc., and for the preservation of the Christian religion as the foundation of our culture.
If a state order (a system) fails to fulfill its highest purpose—the preservation of the species—then it must be eliminated; that is why Adolf Hitler fought against the "system" of Weimar.

Bolshevism is the destruction of all foundations; this attempt at "progress" at the expense of the foundations of life (race, culture, religion, the concept of honor, etc.) leads to the annihilation of the people and the state.
The Jew makes use of Bolshevism; he corrodes and destroys all peoples and states of the earth in order to establish his rule (example: Russia) - **Adolf Hitler saved Germany, and with it Europe, from the greatest danger posed by Bolshevism.**

Reaction is the attempt to preserve an outdated system or to reintroduce a system that has already been abolished *("reaction" originates from the Latin "reagere" — to turn back, to strive back).*
The reactionary clings to old forms, even if they have proven to be bad and incapable - but the wheel of history cannot be turned back. **The reactionary never learns from history; he continues to live in his outdated, false views.**[17]
Reaction has always been a fierce opponent of National Socialism - before the Revolution, it constantly stabbed our Führer in the back, and today it attempts to achieve its goals in disguise and in secret - yet reaction has always failed when it has been recognized as a danger and dealt with accordingly.
The reactionary wants the old; the revolutionary, on the other hand, strives for the new.

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[17] **Alfred Rosenberg**: *"We want to work within the forms of our time; this means that we reject those often untruthful, pseudo-nationalist teachers who, out of an inability to affirm our age—despite all its signs of decline—seek satisfaction in imitating the forms of the past, whether in art or in the economy. We National Socialists wholeheartedly embrace our era, for we ourselves feel that we are elements of a rebirth; we know that the Great War of 1914 to 1918 will one day live on in the memory of future generations as a mythical feat without equal."*

Revolution is the upheaval of a state that replaces an old idea with a new, fundamentally different one. The main characteristic of revolution is not its bloody exterior, but its inner, spiritual essence - **whoever wishes to build must first remove all that is rotten.**
1918 was a "revolt," not a true revolution; only the external facade of the state changed, not its internal constitutional principle; in comparison, in 1923, the people rose up in a true revolution.
The National Socialist revolution was bloodless and disciplined; nevertheless, all the principles of political life were completely transformed - it was the first revolution of the German people.
We National Socialists are revolutionaries, and to be a revolutionary means to carry a new idea within oneself and to fight for it as a warrior.
Even though the National Socialist Revolution, as a single, earth-shattering act, has come to an end, **the spiritual revolution of the German people continues, and will do so until there are only National Socialists left in Germany - every National Socialist thus bears a great responsibility.**
We must constantly carry within us the spirit that inspired us during the struggle; filled with this revolutionary spirit, every party comrade must do his duty.

Forms of Government

There are two forms of government: Monarchy, the rule of a monarch, which falls into either a hereditary or elective monarchy *("monarchy" originates from Greek, meaning sole rule)*, and republic, which is any non-monarchical form of government *("republic" originates from the Latin "res publica", meaning "public welfare").*
The question of "monarchy or republic" is today merely a superficial question of nomenclature - if the head of state designates himself as a monarch (e.g., Kaiser, king), we are dealing with a monarchy; if the head of state is called president or something similar, then the state is a republic. National Socialism regards the question of "monarchy or republic" as insignificant, as a dispute over the form of government can only tear a nation apart in two directions.
It is not the external form of government that is decisive, but the content - what is decisive, as opposing principles of governance, are not the terms "republic" or "monarchy," but "democracy" or "Führertum"[18][19].

[18] A term specifically used in the Weimar Republic to denote a leadership system rather than a parliamentary system; the term was later transformed into the "Führerprinzip" (Führer principle) during the Third Reich era. - The Translator
[19] **Adolf Hitler**: *"The assertion that not all peoples are equal then applies to individual people within a national community, in the sense that not all minds can be equal; here too, while the blood-related components may be broadly the same, they are nevertheless subject to a thousand subtle distinctions in the details."*

5th Lecture:
Democracy or Führertum

Selected Works:

Adolf Hitler, "Mein Kampf," especially Vol. I, Chapters 3 and 11; Vol. II, Chapters 1, 2, 4, 5, and 11;
Adolf Hitler, "Führer und Gefolgschaft" (Leader and Followers), speech
Moeller van den Bruck, "Das Dritte Reich" (The Third Reich)

Democracy is the doctrine of the equality of all people and of the ability of all people to govern themselves *("democracy", originating in Greek, means to rule by the people).*
The starting point of the democratic view is: "All people are equal" and "Everything that bears the face of a human being is equal" - not only are peoples equal among themselves (this view leads to internationalism), but people within a single people are also equal - consequently, all have equal rights, including an equal right to participate in the governance of the state, as exemplified in one such government:

"Sovereign power emanates from the people."

- **Weimar Constitution, Article 1**

Since direct rule by the people is impracticable, indirect rule by the people, or parliamentarism, was chosen.
Parliamentarism is the principle of electing representatives who make decisions by majority vote *("parliamentarism" originates from the Latin "parlare", meaning "to speak").*

Criticism of Parliamentary Democracy

- 1. **It is not true that all people are equal - in fact, people are different; the democratic principle of "to each the same" logically leads in the economy to communism, to the expropriation of the gifted, the diligent, and the thrifty. (an example being Russia.) — In modern times, democracy originated with the French Revolution (1789), and "equality, liberty, fraternity" were the slogans that dominated the entire 19th century. — The democratic principle of equality is always a tool of the Jews for the suppression of the best racial forces - if everyone has the same rights, then the capable and intelligent are forced onto the same level as the lazy and stupid.[20]**
- 2. **It is not true that the best and most capable emerge from an election; most often, it is the loudest screamers, the most irresponsible, and whoever promises the most that has the best chance of getting into parliament; the parliamentarians of the democratic system were**

[20] **Adolf Hitler**: *"Jewish democracy based on majority rule has always been nothing more than a means to destroy true Aryan leadership."*

by no means the cream of the nation.[21] — The principle of electing representatives of the people inevitably leads to the formation of parties representing economic or religious interests; the parliamentarians did not represent the national community, but mostly a specific class or group, making unified, purposeful governance impossible. — The bourgeois and, on the other hand, the Marxist parties, canceled each other out; the nation's strength was effectively zero and could not be deployed outwardly in an effective and united manner; however, international Jewry tipped the scales in Parliament. — Democracy is always the rule of the Jewish moneybag; it leads to the worst forms of corruption.

- 3. **It is not true that the decisions of a majority are always the right ones, or beneficial to the people - on the contrary, 51 votes are by no means necessarily right compared to 49 votes. — *"What is the majority? The majority is nonsense. Wisdom has always been found only in the few... One should weigh the votes and not count them."* (Schiller, "Demetrius.") — The individual parliamentarian hides behind an anonymous (nameless) majority; he is "subject only to his conscience", and for the most part, the "representatives of the people" were unscrupulous.[22] — Parliamentary democracy is irresponsibility elevated to a state principle; it leads to the elimination of all authority, and thus ultimately to the complete downfall of the people and the state.**

National Socialism is the most formidable opponent of parliamentary democracy - in contrast, it upholds the principle of the Führertum.
Führertum is the guidance of an organization by an outstanding man, and the principle of Führertum is based on the notion of human inequality - there are the wise and the foolish, the diligent and the lazy, the good and the bad; individual nations and peoples differ, and individual people within a nation also differ. Every member of the people is judged according to his service to the people, and judgment based on performance.
The standard for evaluating every fellow citizen must be the same - we National Socialists reject the preferential treatment of any class (examples: 18th-century absolutism and the Weimar system, in which the National Socialist was a second-class citizen while the subhumans could run amok with impunity.)
There are no privileges for any particular class; **all fellow citizens are evaluated equally** *(Program, Point 9)*; however, the result of an equal evaluation of individual people is not the same, but different - here the principle applies: "To each his own," not "To each the same", as in democracy; those who achieve much and sacrifice much should rank higher than those who achieve little and sacrifice nothing.

The National Socialist concept of leadership is based on a purposeful selection according to race (blood value), character, and ability; this results in a hierarchy.
Like a pyramid, the entire people is organically structured: **the most capable and brilliant member of the people, who has distinguished himself through his outstanding achievements, stands at the head of the people: he is the Führer.** *(Draw this chart below on the board!)*

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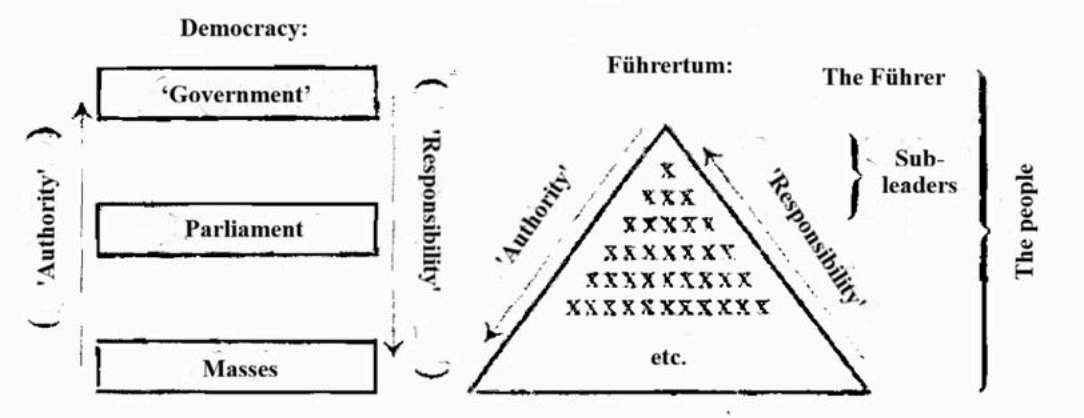
[21] **Adolf Hitler**: *"Here, too, the majority can never replace the individual - it is not merely a representative of stupidity, but also of cowardice; just as a hundred empty-headed fools do not make a wise man, so a hundred cowards cannot produce a heroic decision."*
[22] **Adolf Hitler**: *"Parliament passes any resolution, however devastating its consequences may be; no one bears responsibility for it, and no one can ever be held accountable."*



In a democracy, "state power" emanates from the people; it is the rule of the masses.
Authority (the power to command) flows from the bottom up, whereas responsibility flows from the top down - however, both are practically unworkable, for one cannot command from above and be accountable to those below (examples); democracy therefore always leads to a lack of leadership and accountability (see above).
In the Führer system, however, the following principles apply: authority flows from top to bottom, and accountability flows from bottom to top; the Führer appoints his subordinate leaders, gives them his orders and guidelines, and they are accountable to the Führer for their execution and observance.
The National Socialist movement is an example of true leadership - when a political officer or an SA leader issues an order, it must be carried out; every follower can be held accountable by his leaders[23] *(examples!)*.

All National Socialists stand in loyal allegiance behind Adolf Hitler - our proudest duty is to serve and obey the Führer faithfully and tirelessly.
Because Adolf Hitler built the NSDAP strictly according to the Führer principle, the movement ultimately prevailed over the Marxist and bourgeois masses; likewise, the German state, which is today governed by strict leadership, will one day prevail over its democratic neighboring states.[24]
We National Socialists oppose the democratic idea of the masses with the idea of the individual - everything great in this world, all inventions, and all cultural achievements have been created by individuals[25] (examples).
Our Führer has formed a German people out of a disintegrating mass; democracy is a symptom of decay in dying nations (E.g., Greece, Rome, etc.); all rising nations, on the other hand, are always led by significant individuals.

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[23] **Adolf Hitler**: *"The principle that once made the Prussian army the most wonderful instrument of the German people must, in a figurative sense, be the principle upon which our entire conception of the state is built: the authority of every leader toward those below, and accountability toward those above."*
[24] **Adolf Hitler**: *"A movement that, in an age when the majority rules in everything and over everyone, fundamentally aligns itself with the principle of the Führer concept and the responsibility that flows from it will one day, with mathematical certainty, overcome the current state of affairs and emerge victorious."*
[25] **Adolf Hitler**: *"This is what fundamentally distinguishes the nationalistic worldview from the Marxist one: that it recognizes not only the value of the nation, but also the significance of the individual, and thus establishes them as the cornerstones of its entire edifice."*

The democratic fallacy flatters the masses, as the masses would rather command than obey; that is why democracy was popular, but the concept of leadership was unpopular.
It is a mistake to believe that the people fare well under a "rule by the people" - on the contrary! Practice has proven that parliamentary democracy leads to the downfall of the people, and a people can only experience progress if a leader stands at its head - **men make history!**

Aristocracy is the leadership of an organization (a state) by a few who are supposed to be the best *("aristocracy" originates from Greek, where it means "rule of the best")* - **while National Socialism advocates the aristocracy of achievement, it opposes the aristocracy of name (nobility), property, or education.**

Dictatorship is the leadership of a minority, where the leader and his associates form a minority to rule over the majority - often, however, dictatorship is understood to mean the illegitimate rule of the state by a minority that attempts to maintain itself through brutal force against the will of the people (e.g., the government in Austria, etc.); **the referendum and Reichstag election of November 12th, 1933, proved that Germany is not a dictatorship in this sense.**

Tyranny is a despotic rule directed against the welfare of the people. (tyranny originates from Greek, originally meaning "rule", but later meaning "arbitrary rule"); the people are brutally oppressed and exploited. (e.g., Soviet Russia.)

A true leader feels responsible toward his people - here, Adolf Hitler is a shining example.
The Führer has decreed that once a year, the entire German people shall express their attitude toward the government in a grand vote; this measure permanently prevents both any slackening of state leadership and any tyranny.
The annual referendum ensures that the government continues to work with all its might and does not rest on its laurels, and that it does everything solely for the German people.[26]
This principle of the Führer's responsibility toward the nation is often referred to as a "Germanic democracy"; however, Germanic democracy has nothing in common with the Western parliamentary democracy, which we reject.
The Führer principle has meaning only in service to the entire nation - **to be a Führer is a duty.**
The Führer is not a Führer because he wears special insignia, but because he bears a greater responsibility; leadership is not a privilege, but an elevated obligation - **to be a Führer means to be a role model!**
Adolf Hitler is the ideal leader: purposeful and relentless, yet at the same time tactically astute; diligent and never resting; proud and honorable, yet also modest and unpretentious; energetic and strict, yet full of ardent love for his people - **rising from the humblest of circumstances, our Führer has worked his way up against the most severe opposition to become the greatest statesman in German history.**
We National Socialists are proud that we are allowed to follow such a man as our Führer; he is a great role model for us, and we strive to emulate him with all our strength.

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[26] **Adolf Hitler**: *"The movement will lead the entire 'people' in an exemplary manner, so that we do not merely possess leadership because we now hold power, but rather that we hold power because we are, by right, the leadership."*

6th Lecture:
Liberalism or Socialism

Selected Works:

Adolf Hitler: “Mein Kampf,” especially Vol. 1, Chapters 2, 4, and 12; Vol. 2, Chapter 2
Moeller van den Bruck: “Das Dritte Reich" (The Third Reich)
Otto Bangert: “Gold oder Blut" (Gold or Blood)

Liberalism and socialism are the two opposing views on the question of the relationship between the individual and the community (the people).

Liberalism is the view that the individual embodies the most important value, not the community (the people), which is merely a sum of individuals *(“liberalism” originates from the Latin “liber”, meaning free)*; since the individual is called an “individuum” (Latin), this doctrine is also called “individualism.” Liberalism demands the freedom of the individual over the collective; that the individual should “develop” as freely as possible; that legal restrictions exist only where the freedom of other individuals is threatened, but not where the entire people is endangered - “to each his own.”[27]
Liberalism has its roots in materialism and egoism; selfishness, not self-discipline.[28]
Its belief is that self-interest takes precedence over the common good - the liberal person therefore always thinks of the economy first, for “the economy is destiny” (to quote the Jew and postwar minister Rathenau.)
In the liberal economy, everyone should develop as freely as possible, i.e., unencumbered; the state must not intervene in the economy, but should instead play a subordinate role (the “night-watchman state”); everything should be allowed to run as it currently does.
Profit takes center stage, not service, and financial success becomes the determining factor in judging people - that is why liberalism invariably leads to class struggle; the people demanded “free rein for the capable”, but it was not the capable and decent who prevailed, but above all the brutal and unscrupulous. **Liberalism inevitably led to capitalism, to the exploitation of the working people - the Jew triumphed!** That is why this pernicious doctrine has also been championed particularly by the Jews, for liberalism has always been a tool of the “chosen people”; the Jew purposefully dripped the poison of liberalism into all the peoples he wished to dominate and exploit.
Liberalism prevailed in the French Revolution of 1789 under the banner of “equality, liberty, fraternity”, and from there, it influenced the entire world throughout the 19th century; in Germany for example, it merged with the awakening national sentiment of the Wars of Liberation in 1813 to form the contradictory bourgeois “national liberalism”.
The corrosive effect of liberalism became increasingly apparent - consequently, free love was eventually proclaimed, and demands were made for the abolition of marriage, the abolition of religion, the abolition of the death penalty, and the elimination of all institutions and regulations designed to protect the people. The nation became increasingly incapable of uniting all its strength in a single direction, and

[27] **Moeller van den Bruck**: *“Liberalism is the freedom to have no convictions, and yet to claim that this very lack of conviction is a conviction.”*
[28] **Adolf Hitler**: *“There is no freedom to sin at the expense of posterity, and thus of the race.”*

"individualism" led to its fragmentation into a myriad of parties; since liberalism accepts every opinion and advocates "objectivity", this ultimately lead to indecision and a lack of conviction.[29]
All ties to the national character are gradually severed, to the point that the people are regarded merely as a random, external sum of individuals.
The liberalist cannot make sense of the concept of "the people", since he thinks only in economic terms, not in terms of national politics - beyond the individual, he recognizes only the vague concept of "humanity", and the consequence of this view is thus the internationalist idea; Marxism, too, is a child of liberalism *(see Lecture 11)*.
The ultimate logical conclusion of liberalism is anarchy *("anarchy" originating from Greek and meaning "absence of rule")*, i.e., the realization of the principles "everyone can do as they please" and "whatever is permitted is allowed."
The false freedom of the individual leads to licentiousness, the state is "abolished", and the result is ultimately a struggle of all against all, boundlessness, chaos, destruction and Bolshevism[30] - our Führer has saved the German people from this fate.

We National Socialists advocate socialism in opposition to this pernicious doctrine.
Socialism is the view that the community (the people) embodies the most important value, that the individual is a member of the people, and that he must dedicate himself to his people *("socialism" originating from the Latin "sociare", meaning "to connect, to unite")*.
Socialism demands freedom for the people; the socialist therefore always thinks first of the people, not of the economy, because economic thinking tears the people apart into many interest groups while purely political thinking unites the nation - **National Socialism therefore demands the primacy of politics over the economy, for the economy is to serve the people and the state, not the other way around.[31]**
The most important socialist principle is: the common good before self-interest *(Program Point 24)*; while there is certainly legitimate self-interest, this must always take a back seat to the welfare of the entire people *(see also Program Point 10)*, for if everyone looked out only for themselves, then ultimately the people will perish, and every individual along with them - in contrast, if everyone works for the common good, then the people will flourish, and with them every individual as a member of that community (see, for example, Germany's enslavement by the Versailles Dictate and the National Socialist Revolution).
The liberal thinks only of the "I"; the socialist, on the other hand, of the "We."
The boundless freedom of liberalism leads to the lack of freedom of the nation, and thus to the lack of freedom of every individual; in contrast, the voluntary subordination of every member of the people leads to the freedom of the nation, and thus also to the freedom of every individual - **compared to the interest of the people, every private interest is meaningless.**

"However great you may be to yourself, in the whole you are nothing,
But as a member of the whole, you are important even as the smallest."

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[29] **Adolf Hitler**: *"In the face of the fragmentation of ideological thought, which the liberal state has virtually condoned, the National Socialist movement has re-instilled in the German people the idea that there is something that transcends individual freedom, namely, the life and freedom of all."*
[30] **Moeller van den Bruck**: *"Liberalism is the downfall of nations."*
[31] **Adolf Hitler**: *"The decline and rebirth of a people do not depend on good or bad economic programs, but on the weakness or strength of the worldview that sustains that people."*

- Friedrich Rückert

The more one does for one's people, the greater one is as a personality; the personality bound to the people is something entirely different from the unbound "individual" of liberalism.
True socialism is always, at the same time, a hierarchy, and it is always linked to Führertum; the term "social democracy" is therefore a lie, a contradiction in terms.
The democratic-liberal view is that every single person, among equals, has the right as an "individual" to freedom and to independence; the socialist-aristocratic view, on the other hand, is that people are unequal and bound by blood; the value of each person is determined by their service to the people (e.g., for comparison: the democratic liberal views the "people" as a pile of bricks, with many bricks of equal size lying crisscrossed and jumbled together; meanwhile, the National Socialist sees the people as a house, and the entire house, as such, has a higher value than any single brick; each of the building blocks of varying sizes has its significance within the house, but only as part of the house.)

Socialism is a willingness to make sacrifices; the struggle of the National Socialist movement, especially the SA, was one single great sacrifice for the nation.
The highest sacrifice is the giving of one's life - an entire Sturmbann of SA comrades made this tremendous sacrifice, led by Sturmführer Horst Wessel, and they all "march in spirit within our ranks"; they are a silent reminder to us, a sacred legacy, a solemn obligation to prove ourselves worthy of them.[32]
We honor our fallen SA comrades, but the liberal cannot understand this - the communist Jew Ernst Toller said:

"There is no ideal more foolish than that of a gentile."

This Jew cannot comprehend that one would give one's life for one's people, since a dead man can no longer enjoy life; **we National Socialists, on the other hand, believe that it matters not whether the individual dies sooner or later, but that it does matter whether the individual lives and dies honorably or dishonorably - what matters is not the lifespan of the individual, insignificant member of the people, but the lifespan of the German people!**
"Germany must live, even if we must die" - socialism is always linked to heroic ideals.[33]

All working compatriots belong to the community of the German people; it was the crime of the liberal bourgeoisie to exclude manual laborers from the national community, as this gave rise to the "labor question."
Socialism is the demand for the integration of manual laborers into the community - though manual laborers were once enslaved and despised, they are now to be equal and respected once again; though they were once excluded from the blessings of the economy, they shall once again receive "their due," their just share of the economic proceeds; though they were once made homeless, they will be reunited with their fatherland, and when the worker once again owns a piece of Germany,

[32] **Adolf Hitler**: *"He who loves his people proves it solely through the sacrifices he is willing to make for them."*
[33] **Adolf Hitler**: *"You are nothing; your people are everything!"*

he will be far more likely to stand up for Germany (an example: Baron von Stein's emancipation of the peasants and the Freedom Movement of 1813.)[34]

Only National Socialism represents true socialism, as Marxism and bourgeois patriotism are the mortal enemies of every true socialism; Marxism and socialism are not the same thing, as a mendacious reaction claimed, for Marxism is a betrayal of socialism; the Jew Karl Marx distorted socialism in the service of Judaism *(see Lecture 11)*.[35]
National Socialism is equally opposed to the "social rhetoric" of the liberal bourgeoisie, with "social" (in this sense) referring to the attempt to resolve the labor question through charity, out of pity or fear.
But **gifts, welfare, and charity can never integrate the working class into the national community; this integration cannot come about through a favor from above, but only through a justified demand from below.**[36]
We are not "social," but socialists! **Welfare alone is not enough; the prerequisite for solving the labor question is a change of heart among the entire people**; the German Winter Relief Campaign of 1933–34 was not charity for the needy, but a tremendous sacrifice by the entire nation for its poorest compatriots, who are for the most part also Germany's most loyal servants.
In the SA, it was mostly manual laborers who toiled and fought - **the German manual laborer has fought for his rights through the National Socialist Revolution.**

[34] **Joseph Goebbels**: *"The message we brought to the German people is of a masculine character, and the socialism we preach is a socialism of heroism, a soldierly socialism; this socialism feels connected to the entire people."*
[35] **Adolf Hitler**: *"The minds of German nationalists have quietly whispered to one another time and again the suspicion that we are, at heart, merely a variation of Marxism, perhaps even just Marxists or socialists in disguise; these minds have still not grasped the difference between socialism and Marxism to this day."*
[36] **Joseph Goebbels**: *"Socialism is justice; it is not given as a gift, but as a right."*

7th Lecture:
Internationalism or Nationalism

Selected Writings:

Adolf Hitler, "Mein Kampf," especially Vol. I, Chapters 1, 2, 5, 10, 12, and 13, and Vol. II, Chapter 2.

Internationalism is a commitment to humanity (internationalism originates from the Latin "inter nationes", meaning between nations); differences between nations are denied or dismissed as insignificant, as all nations are equal. (a democratic principle that inevitably leads to pacifism).
The internationalism of modern history was born in the French Revolution of 1789 under the slogan of "equality, liberty, fraternity"; that "all men are brothers"; this doctrine was later championed by Marxism, which exerted a vast and devastating influence on the German working class until 1933.
"Workers of the world, unite!", "The International fights for human rights", "international solidarity" - through these slogans, the Jew systematically alienated the German worker from his own people.
There was the First, Second, and Third International, and only the German manual laborer believed in this deception; he sacrificed for the foreign proletarians, yet when workers in Germany went on strike, the foreign "comrades" worked overtime.
International solidarity has proven to be a massive fraud against the German worker - that is why the German manual laborer is a National Socialist today!
Even the liberal bourgeoisie, despite its nationalist facade, was largely internationalist; people raved about humanity (originating from the Latin "humanitas"), and the highest goal was the brotherhood of mankind in a racial mishmash, racial chaos; freemasonry, in particular, espoused this view that undermined the nation.
The petty bourgeois's hollow patriotism was combined with a repulsive adoration of foreigners; everything foreign was considered "refined," a model to be emulated.
The royal houses were just as international, because their so-called patriotism was not tied to the entire people, but to the state, to land ownership; the principle of equality in royal marriages no longer had any connection to people or race.
Internationalism, i.e., the commitment to humanity, is a wretched phrase that obliges nothing - **humanity is not a community; one cannot stand up for "humanity," but one can stand up for one's people; internationalism is a sign of decay among declining peoples.**

We oppose internationalism with nationalism.
Nationalism is the commitment to the nation; nationalism is the conclusion drawn from the recognition of the necessity to fight for the nation's freedom; ultimately, it is always linked to the idea of defense.
Only one thing stands at the center of our entire lives, and that is Germany; we owe everything to Germany, and we must do everything for Germany.

Throughout history, peoples have experienced political and cultural advancement only when, as nationalists, they have stood by their fatherland[37] - our people come first, and only then do other peoples follow; **one never serves humanity by betraying one's own fatherland, but only by standing up for the welfare of one's own community of blood and destiny.**
Such genuine nationalism has nothing to do with an exaggerated hatred of all other peoples ("chauvinism"), but on the contrary: **only when we ourselves stand up for Germany can we also respect a member of another people who, as a nationalist, also stands up for his own people.**
The political bourgeoisie had distorted nationalism into a hollow patriotism, devoid of a willingness to make sacrifices; while he saw the fatherland primarily as the territorial domain of his prince, this "sense of the fatherland" increasingly became a mere phrase, especially after the revolt of 1918; meanwhile, the liberal and materialistic philistine had turned nationalism into a vile, money-grubbing patriotism.[38]
A true nationalist, on the other hand, feels more connected to the poorest and least influential member of his own people than to the richest and most prominent member of another nation - a true German nationalist, as a Catholic, feels more connected to a German Protestant than to a Catholic of another nation, and as a German Protestant, more to a German Catholic than to a Protestant foreigner.
We do not know international solidarity, but only national solidarity - that is, the firm bond of the entire German people.

Nationalism was distorted by the liberal bourgeoisie, just as socialism was distorted by Jewish Marxism; **it was Adolf Hitler who recognized that the German people can only be united if the two most important political concepts, that of "nationalism" and "socialism," are united.**
Both concepts were—as a result of skillful Jewish propaganda—completely misunderstood - yet, in the final and deepest sense, they are one and the same: **a nationalist is anyone who stands up for the nation; a socialist is anyone who stands up for the people.**
The German nation and the German people are both the same community of destiny and blood; therefore, only a socialist can be a true nationalist, and conversely, only a nationalist can be a genuine socialist.
Adolf Hitler created in National Socialism the synthesis (union, fusion) of these two principles, nationalism and socialism; he thereby gave the German people a new worldview in keeping with their nature, and thus laid the foundation for the unity of the people and the rise of Germany.[39]
We are not "nationalist socialists" in the sense that the national is merely an insignificant appendage to socialism, nor are we "socialist nationals" in the opposite sense, for both concepts form a unity, which is why neither can be more important than the other - **while socialism embodies the domestic political demands of the people, nationalism represents the foreign policy demands of the people.[40]**

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[37] **Adolf Hitler**: *"Whatever genuine values exist in human culture did not arise from internationalism, but were created by the national character; when nations no longer possess creative power, they become international."*
[38] **Adolf Hitler**: *"Failing to make the people the foundation of the 'national' concept is the historical and eternally unforgivable sin of the German political bourgeoisie."*
[39] **Adolf Hitler**: *"We know that the highest form of nationalism and the highest form of socialism are one and the same, that they are the highest service to the people, the highest devotion to the people, the highest struggle for the people—not for an estate and not for a class."*
[40] **Joseph Goebbels**: *"We are not national socialists or socialist nationals, but we are National Socialists; that is to say, for us, nationalism and socialism have become one, a unity that can no longer be separated, where one cannot exist without the other."*

The Führer deliberately named our movement “National Socialism”, and we proudly call ourselves National Socialists; this honorable name of the movement obliges us, at the same time, to always prove ourselves worthy of the Führer.

8th Lecture:
Pacifism or the Ability to Defend Oneself

Selected Works:

Adolf Hitler, "Mein Kampf," especially Vol. I, Chapters 1, 3, 5, 7, and 11; Vol. II, Chapters 2, 13, and 14
Adolf Hitler, "Frieden und Sicherheit" (Peace and Security), speech)
"Die Reden Adolf Hitlers als Kanzler" (The Speeches of Adolf Hitler as Chancellor)

International doctrine is always associated with pacifism.
Pacifism is the pursuit of eternal peace without regard for the honor, freedom, and very survival of one's own people - peace at any price! *("Pacifism originates from the Latin "pacem facere", meaning "to make peace").*
The pacifist denies that all great things, above all the freedom of the nation, are achieved only through courageous self-assertion; **a people that renders itself defenseless thereby does not eliminate the natural law of eternal struggle, but rather its own very existence - defenselessness is dishonorable!**
Pacifism is organized cowardice; it is the outgrowth of pitiful spinelessness; it leads to lethargy, to the softening of the bones.[41]
Pacifism is treason elevated to a state principle - thus, this pernicious doctrine becomes a weapon of war for our foreign policy adversaries.
It is not true that peace is achieved through pacifism - on the contrary: the pacifist is far more likely to bring about war, because he advocates for the continued oppression of his own people and thereby increases the desire of his people's enemies.[42]
Pacifist Marxism was opposed to any external self-assertion, yet at the same time it advocated internal struggle; the Marxist served and groveled before France while simultaneously murdering his own compatriots; the compliance-driven politicians had no objection to the enslavement pact, the bourgeois and Marxist pacifists even advocated for the enslavement of Germany.
When France rearmed, they had no objection; but when the provisions of the Versailles Dictate appeared to be violated in Germany, they stirred up a frenzy and immediately submitted a mendacious "report" to foreign powers - thus, **pacifism led to the enslavement of Germany, to the defilement of our national honor, and to boundless suffering, from which millions of our compatriots had to endure unspeakable pain.[43]**

We National Socialists oppose this shameful pacifism with conscious military readiness.
Military readiness is the organized will of a people to assert and defend themselves by all means; **the concept of defense is always linked to nationalism, and a people can only survive if all its members are prepared to devote their full strength to the nation.**

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[41] **Adolf Hitler**: *"It is a lack of conviction and character to be a pacifist! For he readily accepts the help of others for himself, yet refuses to exercise self-assertion himself."*
[42] **Adolf Hitler**: *"The whole so-called 'global disarmament' is not an idea of peace, but of war: in the past, wars were prepared through armaments, and today, they are prepared by inducing an opponent to disarm."*
[43] **Adolf Hitler**: *"In exactly the same way, our German pacifist will remain silent in the face of any violation of the nation, no matter how bloody—even if it originates from the worst military powers—if a change in this fate could only be achieved through resistance, that is, violence, for that would contradict the spirit of his 'peaceful society.'"*

Struggle is the "father of all things"; everything noble must be fought for, and freedom, in particular, is never bestowed upon a people.
It is not true that the will to defend oneself is a call for a new war - **we National Socialists are not "militarists," "imperialists," or "chauvinists"—that is, we do not want war, on the contrary: we want peace, and our Führer has done more for true peace than all the pacifists and compromisers of the previous system** (referendum of November 12th, 1933, etc.); however, **a prerequisite for genuine peace is the elimination of the injustices of the Versailles Dictate and the other shameful treaties (Young Plan, Locarno Pact, etc.), which make any true peace impossible.**
Germany is a people without space; our colonies have been stolen from us, and attempts have been made to strangle us economically - **we National Socialists are committed to securing Germany's right to exist** *(see Program Points 2 and 3)* - the attempt to subjugate a nation of 60 million people threatens peace!

The German people stand for a peace of honor and equality, and our Führer will prevent every useless and harmful war, especially any war waged solely in the interests of international financial powers or in the interests of the Jews - but **should Germany be attacked, we will not cower in cowardice; rather, we will know how to defend ourselves, for only a strong, courageous people, ready to stand up for its freedom, prevails in history, while a weak, cowardly people, on the other hand, always perishes.**[44]
The question of "pacifism or military readiness" is not a question of "peace or war," but rather a question of "cowardice or honor" - **while the pacifist advocates dishonor, for the militarily ready German, the idea of national honor stands at the forefront of all thought and action.**
Military readiness and a sense of honor are embodied particularly in the SA, as **the SA cultivates the idea of a conscious soldierhood; this soldierhood has nothing to do with weapons, nor with a band of mercenaries or mercenary soldiers, but with a revolutionary spirit that knows only one goal: the honor and freedom of the German people.**
The German is, by his very nature, a soldier, and our people love martial discipline and order - otherwise, the SA could never have achieved such a triumphant advance.
National Socialism was born in the World War, and in this mighty struggle, the awakening of the German soul—buried by foreign influences—began.
The German Revolution began in the days of August 1914 - it was then that the front-line soldier Adolf Hitler became the savior of the nation!

[44] **Adolf Hitler**: *"Nothing great in this world has been given to mankind as a gift; everything must be fought for with bitter struggle, and even the rise of a people does not come about easily—it, too, must be won from within."*

9th Lecture:
Class Struggle or “Volksgemeinschaft”

Selected Works:

Adolf Hitler, “Mein Kampf”, particularly Vol. I, Chapters 2, 5, 11, and 12; Vol. II, Chapter 12
Moeller van den Bruck, “Das Dritte Reich" (The Third Reich)
Otto Bangert, “Deutsche Revolution" (German Revolution)
Otto Bangert, “Gold oder Blut" (Gold or Blood)
Max Franendorfer, “Der ständische Gedanke im Nationalsozialismus" (The Concept of Estates in National Socialism), Issue 10 of the NS-Bibliothek

Class struggle is the struggle within a nation between different classes.
A class is a group of people with similar economic conditions - a class is a materialistic entity.
People are distinguished by their possessions, and so, class is a completely arbitrary group of people; any individual can change the class to which they belong, depending on whether they become richer or poorer.
The bourgeoisie and the proletariat were the two major classes locked in conflict with one another; each of these two classes was further subdivided into other smaller classes.
Class struggle was openly advocated and waged by Marxism; the lower classes were incited against the upper classes, and the goal was supposedly the “dictatorship of the proletariat” - the lower class was to become the upper class, and the upper class the lower, thus, no elimination of the class struggle, no integration or equality of the manual laborer was sought, but merely a reversal of the existing relationship; envy was the root of this pernicious doctrine.
Marxism called for the “solidarity of the proletariat”, “workers of the world, unite!”; the Jew Marx claimed that all of history was a series of class struggles over property (a materialist conception of history), but this view has been proven false - **world history is a history of races and peoples, and of outstanding men who emerged from their race, who gave their people ideas and set lofty goals.**
The idea of class struggle was also espoused by the liberal bourgeoisie - although it did not openly proclaim class struggle, in practice it waged an all the more dangerous class struggle from above: greed and arrogance were the roots of the bourgeois class struggle; manual laborers were despised; an arrogant class snobbery (more accurately described as “class arrogance”) dominated large segments of the bourgeoisie—a snobbery of wealth, lineage, and education, but not a justified pride in work and achievement; it is no wonder that the manual laborer, despised by the bourgeoisie, fell victim to Jewish leadership, and thus to the Jewish concept of class struggle.
Judaism has always had an interest in class struggle: the Jew consciously divided the German people into two classes, and the Jews led both the working class (Marx, Lassalle, Hilferding, Trotsky, etc.) and the bourgeoisie (The Jew Stahl-Schlesinger founded and led the Conservative Party; the Jews Bamberger, Laster, etc., the liberal parties); **“divide and conquer” has always been the tactic of the “chosen people.”**
The Jewish “leaders” or seducers of the German worker propagated the lie that the bourgeois was always the enemy and exploiter of the manual laborer - in reality, however, **the true exploiter—not only of the manual laborer, but also of the bourgeois—was the international Jew himself.**

Adolf Hitler exposed this Jewish deception - the class struggle was never a struggle of the "workers" against the "exploiters," but always only a struggle of workers against workers; the worker of the fist fought against the worker of the brow, and vice versa; **this senseless internal struggle, which tore the German people apart, benefited neither the proletarian nor the bourgeois, but destroyed the entire German people—and with it, both bourgeois and workers alike.**[45]

National Socialism eliminated the class struggle and established the "Volksgemeinschaft" (People's Community) in its place.
The "Volksgemeinschaft" is the firm, indissoluble bond of the entire people (as the apt term "People's Community" already conveys its essence) - **the people are a natural organism, and nations are distinguished by blood, not by pay; blood is always worth more than gold.**
A class can at most be an instrument for the pursuit of materialistic goals by an economic interest group; the people, on the other hand, are a community for which everyone can and should make sacrifices for with a joyful heart.
The people are not, like a class, a random gathering, but a firm bond of destiny - one cannot change one's allegiance to one's people like an old shirt.
We are born German and remain German forever; the people are an eternal value, and Germany shall endure for all time - it is our duty to ensure this.

The people are the socialist community, never the class!
The Führer has forged the German people, who were torn apart by class, into a solid unity - thus, class struggle and class arrogance will be eradicated from Germany.
The liberal era judged people by their wealth and education; the liberal era had the rich valued more than the poor, the "educated" more than the "uneducated" - but a wealthy person is not thereby more capable or even better than a poor one, and an "educated" person is not thereby more talented or even more valuable than an "uneducated" one.
The National Socialist era no longer recognizes these external standards; **the sole decisive factor is distinction based on blood, and thus also on mental disposition, character, and achievement.**

The German people are organically divided into estates (estate-based structure).
An estate is a group of people belonging to the same economic sector - the major estates are agriculture, industry, commerce, and transportation, etc.; the industrial estate, for example, is further divided into the machinery industry, the textile industry, etc.; furthermore, each occupational sector consists of individual enterprises - **estate is something entirely different from class.**

International: citizens of all countries
Class division: proletarians of all countries

National Class Structure[46] (draw all the tables!):

Germany: peasantry, industry, trade, transportation

[45] **Adolf Hitler**: *"When the brow and the fist are at odds with one another, there is not one victor, but two vanquished."*
[46] France is also mentioned here, but the copy I'm working with has that section left blank. - The Translator

Class: A horizontal (lateral) division, as it were.
Estate: A vertical (perpendicular) division, as it were.

Classes tear the people apart into unnatural parts; estates, on the other hand, divide the people into natural units - in the German Labor Front, the Reich Food Estate, the Reich Chamber of Culture, etc., we already see the development of the estate system; **in every single estate and in every single enterprise, the business owners (entrepreneurs) and the workforce (employees) are brought together into a single unit.**

In the enterprises, one can clearly see the difference between class-based and estate-based division - previously, in the un-German class state:

Enterprise 1:

Entrepreneur
—
Employee
—
Worker

Enterprise 2:

Entrepreneur
—
Employee
—
Worker

Enterprise 3:

Entrepreneur
—
Employee
—
Worker

Today, in the estate-based people's state:

Enterprise 1:

Entrepreneur
Employee
Worker

Enterprise 2:

Entrepreneur
Employee
Worker

Enterprise 3:

Entrepreneur
Employee
Worker

The individual estates are not in conflict with one another, but are organic components of the national community; in every estate and in every enterprise, the workers should feel united with one another in spirit and in action - to achieve this goal, a long and arduous educational effort on the part of the entire nation is still required, and **the old prejudices of a "social" or "class-conscious" nature must be overcome.**

Much has already been achieved today through the National Socialist movement - the parties that advocated class struggle have been shattered, and in the face of the might of the NSDAP, all attempts by Marxism and reaction to continue spreading their poison under cover will fail, along with the reaction's attempt to pursue the old capitalist special interests under the guise of a misunderstood "national community".

The "Volksgemeinschaft" is not a means for the oppression of a class, but for the lasting unification of the nation; we know that the social question can never be solved from above, but only from below, by the people themselves.[47]

Manual laborers and intellectual workers belong together; they are both members of our people, both comrades in labor, and they depend on one another - an architect's designs, for example, are worthless if they are not executed by the construction worker, and conversely, the construction worker can only complete a building if the architect has drawn the plans beforehand.

Both, the worker of the brow and the fist, can only survive together, as each on its own is worthless, like an arm or a head severed from the torso; this fundamental insight of National Socialism proves the folly of class struggle.

Our Führer called out to the German people:

"Workers of the brow and the fist, unite!"

[47] **Adolf Hitler**: *"The integration of a class into the 'Volksgemeinschaft' does not occur through the lowering of the higher classes, but through the raising of the lower ones; the driving force behind this process can never be the higher class, but rather the lower class fighting for its equality."*

The unity of the German people has now become a reality through the National Socialist revolution, and the entire nation stands united behind the Führer and behind the National Socialist idea; the referendum and Reichstag election of November 12th, 1932, has proved to the world that Germany is once again a united force to be reckoned with: **the "Volksgemeinschaft" is the prerequisite for a successful foreign policy.**

The class struggle has been broken, and we must ensure that no rift can ever again enter the unity of Germany, and that the "Volksgemeinschaft" grows ever stronger.

The "Volksgemeinschaft" is clearly reflected in the National Socialist movement - in our brown shirts, we are all the same followers of the Führer; any manual laborer can become an SA leader, political leader or the like if he has what it takes.

A strong camaraderie prevails among all National Socialist fighters, and what applies to the entire people applies above all to our movement: **there are no citizens and no proletarians, but only fellow Germans.**[48]

[48] **Adolf Hitler**: *"They must learn to respect one another again—the worker of the brow, the worker of the fist, and vice versa, since neither would exist without the other - from them, a new human being must emerge: the human being of the coming German Reich!"*

10th Lecture:
Capitalism or the Working Class

Selected Works:

Adolf Hitler, "Mein Kampf", particularly Vol. 1, Chapters 2, 8, 10, 11, and 12
Vol. 2, Chapters 2 and 12;
Gottfried Feder: “Der deutsche Staat auf nationaler und sozialer Grundlage" (The German State on National and Social Foundations)
Gerhard Starcke, “NSBO. und Deutsche Arbeitsfront" (NSBO and the German Labor Front)
Otto Bangert, “Deutsche Revolution" (German Revolution)
August Winnig, “Vom Proletariat zum Arbeitertum" (From the Proletariat to the Working Class)

Capitalism is the rule of money over labor; capitalism also has its roots in materialism and liberalism, where the pursuit of profit (monetary gain) becomes the highest goal, the sole goal.
Capitalism is a typically Jewish economic mindset because Judaism, in its worldview, is inherently superior to all other peoples, it has always advocated capitalist views, which have increasingly prevailed. Money ruled the world, and a mad race for gold began; everyone looked only to their own personal advantage and tried to neutralize their competitors or force them into their service; the result was the oppression and exploitation of the economically weak by a handful of big capitalists.
These big capitalists then joined together in huge corporations and trusts to assert their dominance: gold ruled, and labor was enslaved.
All bourgeois and Marxist parties served capitalism, and even Marxism’s apparent struggle against capitalism was a massive fraud *(see Lecture 11)* - **only National Socialism is a relentless opponent of the capitalist economic mindset.**

The struggle against capitalism is not a struggle against capital, for there will and must always be capital—that is, the saved product of labor—but not a system of capital’s domination over labor.[49]
We National Socialists make a fundamental distinction between productive and exploitative capital: productive capital is tied to the land, while exploitative capital is untethered and rootless; productive capital serves the people, or “national,” whereas exploitative capital seeks to dominate the people, or “international” - this international capital—Jewish high finance—is combated by National Socialism because of its harmfulness to the people.
The Jew Karl Marx deliberately concealed the important distinction between productive and exploitative capital; this allowed him to incite the working class against productive capital so that its enterprises were more likely to fall victim to Jewish high finance.[50]

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[49] **Adolf Hitler**: *“Capital must never become the master of a state; it must be its servant.”*
[50] **Adolf Hitler**: *“Karl Marx was truly only one among millions who, from the swamp of a slowly decaying world, recognized the most essential poisons with the certain gaze of a prophet, seized upon them, and—like a black magician—concentrated them into a potent solution for the swifter destruction of the independent existence of free nations on this earth - and all this was done in the service of his race; his Marxist doctrine is the condensed intellectual essence of the worldview that is universally accepted today.”*

For the Marxist, the peasant is just as much a capitalist as the Jewish banker - but that is a lie; while the peasant certainly possesses capital, but he does not seek to enslave the entire people with it, as the Jewish speculator and stock market manipulator does.
Loan capital did not merely increase through interest, but increased even more, growing even when the economy was in bad shape; this eventually led to Jewish loan capital gradually coming to dominate the entire economy.
Under this Jewish loan capital, all producers were driven into debt and interest bondage; the worker did not retain the full fruits of his labor; the peasant was ruined by mortgage interest; the entrepreneur was dependent on his financiers, and indeed, even the state was indebted to the rapacious capitalists, forcing them to extract enormous taxes from the people in order to meet its obligations.
Large enterprises were for the most part converted into joint-stock companies, and the supervisory boards of all joint-stock companies were composed of the same scheming banking Jews who supervised and controlled nearly the entire economy.
The entire nation was beholden to Jewish high finance, not only in foreign policy, but also in domestic policy; there was a danger of the "chosen people" establishing complete autocracy. National Socialism prevented the achievement of this final Jewish goal - Adolf Hitler has liberated Germany from all-Jewish slavery.

The working class is the solidarity of all creators, for labor reigns over money; when capital is toppled from its throne, it becomes once again a tool of the creative human being.
Our Führer was deliberate when he named the movement the "National Socialist German Workers' Party"; in doing so, he appeals to all those who proudly and joyfully profess their allegiance to German working-class solidarity.
Anyone who does not want to be a worker is a slacker; anyone who does not want to work belongs to the ranks of the rapacious exploiters.
Materialism has devalued and dishonored work; by contrast, the National Socialist idea restores work's significance and honor (an example being National Labor Day on May 1st) - for Marxism and capitalism, hard work was long considered a great misfortune, while effortless profit was regarded as the highest form of happiness; **for National Socialism, however, honest work is a sacred human right and the prerequisite for happiness.**
Work never dishonors, only ennobles, and for this reason as well—not merely out of economic considerations—Adolf Hitler's primary struggle is the elimination of unemployment, which has led to the National Socialist government's proudest achievement.
The NSDAP also advocates for the concept of compulsory labor service; **young people must learn to respect work, especially physical labor.**[51][52]

The "working class" of National Socialism is not a class like the "working class" or the "proletariat" of Marxism, but encompasses the entire productive population; only the enemies of the people, the idlers and the parasites, do not belong to it.

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[51] **Joseph Goebbels**: *"Work is not a curse, but a blessing for mankind; to regard it as something inferior to the extent that it dirties one's hands is a Jewish, not a German, way of thinking."*
[52] **Adolf Hitler**: *"The compulsory labor service is intended, above all, to prevent hundreds of thousands of our young workers from wasting away helplessly in poverty; it is also intended to serve as a bridge over class antagonisms through a general education in work."*

The peasant is, above all, a worker, and **the peasantry is the foundation of the entire economy** - "If the peasant has money, the whole world has it"; it is of decisive importance that food security is ensured.[53]
The peasantry is the bearer of the finest blood, the "source of life of the Nordic race" (to quote Reich Peasant Leader Darré).
The Hereditary Farm Act has secured the peasant's livelihood once again, and it guarantees the survival of all German farming families - **the term "peasant" has been transformed from a term of abuse into a title of honor.**

Alongside the peasant, the manual laborer is the most loyal supporter of National Socialism and the most important pillar of the people and the state.
Physical labor is no less worthy of respect than intellectual labor - **what matters is not the type of work, but its execution.**[54]
The Third Reich is a workers' state: manual laborers share in the nation's cultural assets (such as the organization "Kraft durch Freude" of the German Labor Front), and the National Socialist school system will ensure opportunities for advancement for manual laborers through selection based on merit, not on financial means *(see Program Point 20)*.
In all public and private life, it is not wealth or background but knowledge alone that must be decisive - in the SA, this goal has already been realized.
Our Führer himself is a simple worker.

The intellectual is also a worker, and he should proudly identify with the German working class - he is not an exploiter, as mendacious Marxism claimed, but an indispensable member of the national community.
We can be proud of the many great personalities that Germany has produced in all fields of intellectual life - Germans have been outstanding artists and scholars, brilliant musicians, poets, and thinkers, outstanding inventors, technicians, and engineers, significant entrepreneurs, great statesmen, and military leaders (let names be mentioned!).
The world owes immense cultural achievements to the German nation, for they all demonstrate the racial strength of our people - we must all bear in mind the admonition of one of the greatest composers and pioneers of the national movement:

"Honor your German masters!"

- Richard Wagner

In the NSDAP, all creators are united: the peasant marches alongside the student, the factory worker alongside the civil servant; **all fighters of the movement wear the same brown uniform of honor, and all are bound by the unbreakable bond of comradeship.**

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[53] **Adolf Hitler**: *"Germany will be a nation of peasants, or it will perish."*
[54] **Adolf Hitler**: *"It (the nation state) will, if necessary, have to break with the folly of disregarding physical labor, even if it takes centuries of education to do so; it will fundamentally have to evaluate the individual not according to the nature of his work, but according to the form and quality of his performance."*

The German Labor Front encompasses the entire working people - shoulder to shoulder in the SA, the German working class fights for the future of our fatherland; under the marching footsteps of the brown battalions, the power of Jewish high finance falters.
The people are more than capital; blood is stronger than gold!

Breaking the bondage of interest means eliminating the rule of loan capital; breaking the bondage of interest does not mean abolishing interest altogether, but ending debt bondage.
The National Socialist state eliminates the immoral state of affairs in which the entire productive population, in all its classes, is subject to tribute and interest payments to a small stratum of Jewish big capitalists; it is a form of modern slavery, under which the entire nation toils without ever being able to fully meet its obligations—because the interest demanded exceeds the yield—while, on the other hand, a handful of international capitalists enrich themselves effortlessly - it has no place in the Third Reich.
Interest must not exceed economic yield; it must be reasonable. All usury must be stopped; the task of the economy is not unlimited profit, but the satisfaction of needs.

Points 11, 13, 14, 16, and 18 of the party program outline the goals of the NSDAP in the struggle of the German working class against global capitalism; these are primarily long-term goals that can only be achieved through prolonged, purposeful work - let us rejoice that we still have great tasks to accomplish in the future!
We trust our Führer to bring this struggle to a victorious conclusion; he has courageously taken up the fight against Jewish high finance, and his goal is the liberation of the German worker from the yoke of international exploitation - this endeavor can only succeed if the entire working people rally behind their Führer as one people.[55]

[55] **Adolf Hitler**: *"I will have no greater pride in my life than to be able to say at the end of my days: I have fought for the German worker in the German Reich."*

11th Lecture:
Marxism or National Socialism

Selected Works:

Adolf Hitler, "Mein Kampf", especially Vol. I, Chapters 2, 4, 5, 7, and 11; Vol. II, Chapters 1 and 7
Richard Bie, "Revolution um Marx" (Revolution Around Marx)
Otto Bangert, "Deutsche Revolution" (The German Revolution)

Marxism advocates democracy, internationalism, pacifism and class struggle, with the ultimate aim of abolishing private property.
The founder of this doctrine was Karl Marx (actually born as Mardochei, 1818–1883). Marx was Jewish - this fact alone explains the entire nature and impact of his views; he was not a "proletarian," but came from a bourgeois Jewish background, and he was also not a labor leader, but a typical man of letters - he drew not from life, but from books.
The liberal-capitalist writings of English economists strongly influenced him; his magnum opus, titled "Das Kapital", is replete with obscure foreign terms; a factory worker, for example, would not understand it at all.
There are no greater opposites than Karl Marx and Adolf Hitler.
Marxism embodies, in its most extreme form, all the heresies of the 19th century that plunged our people into misery: the Marxists proclaimed the International; they denied the value of national identity and sought to replace it with "international solidarity"; the Marxists were pacifists! They have always appealed to cowardice and practiced or glorified treason; the class struggle was openly advocated and carried out by Marxism; the Marxists advocated democracy and parliamentarism, with their largest party calling itself "Social Democracy" - after dealing with all these views, we have recognized that **these principles must be rejected outright, because they invariably cause the collapse of a nation.**[56]

From the spirit of these pernicious heresies, Karl Marx constructed an economic theory - it would be misguided for us to critically examine every detail of Marxism since, at best, this would merely serve to rekindle memories of these pernicious lines of thought; rather, within a few years, the Marxist poison is to be completely eradicated, so that no German will even know what Marxism is anymore, and therefore, only the decisive point of Marxism shall be highlighted here.
Marx claims that every entrepreneur always exploits his workers, that all employers never pay their employees their full wages; as a result, businesses grow larger and larger, and large enterprises swallow up small ones.
Furthermore, according to Marx, an inevitable development will eventually lead to a situation where there are only a few large capitalists facing a vast army of proletarians - based on this view, however, Marx does not call for an economic policy that prevents such a development, but rather, with genuine Jewish artistry in twisting the truth, he declares that this course of economic development is to be welcomed: it is good that big capital is constantly multiplying; it is good that there are fewer but stronger capitalists since, according to Marx, this is an inevitable development that cannot be prevented, but only encouraged; then,

[56] **Adolf Hitler**: *"Marxism, however, presents itself as the Jews' attempt, in its purest form, to eliminate the towering personality from all areas of human life and replace it with the numbers of the masses."*

according to the Marxist prophecy, the moment will come when the few capitalists are expropriated by the immense masses ("the expropriation of the expropriators" [!]); the proletariat is to wait patiently for this moment.

This teaching of the Jew Karl Marx reveals the full deception of Marxism; here we recognize that **the goal of Marxism is the same as that of capitalism: the rule of world Jewry.**

We see the same thing when we consider the attitude toward private property: Marxism demands the expropriation and abolition of private property, and that everything is to belong to the state: the result is a reward for the stupid and the lazy, as well as a punishment for the capable, who have achieved something and are now expropriated, thus creating a paralysis of creative power and an education in idleness and parasitism; capitalism, by contrast, upholds the inviolability, the "sanctity" of private property, not caring how this capital came into being or how it is used, with the consequence being the exploitation of the productive classes.

National Socialism is fundamentally grounded in the principle of private property - what a person creates through honest labor should belong to him; however, the state has the right to expropriate if the property is not used for the good of the people or was not honestly earned.

Result of Marxism:
Everything belongs to one entity—the state, i.e., the Marxist leaders, and thus, to Judaism.

Result of capitalism:
Everything belongs to one entity—the big capitalist, and thus, also to Judaism.

Result of National Socialism:
To each his own, with value determined by performance.

The working class was integrated into the "Volksgemeinschaft" by Adolf Hitler, rooted in the soil, and de-proletarianized - while Marxism and capitalism took away property, National Socialism created property.[57]

Marxism and capitalism both have the same Jewish goal and outcome; in both, everything belongs to international high finance, while all other peoples are propertyless "proletarians."

The practice of Marxism has exposed the deception that has been perpetrated against the German worker; the apparent concern for the proletarian was merely a smokescreen designed to dumb down a great many workers and harness them into Jewish-led organizations.

Marxism has always ensured that the middle class and the bourgeoisie are destroyed and proletarianized - through this, the Marxist parties also hoped for better opportunities for agitation, and thus, more votes.

Social democracy and communism both had the same ultimate goal, differing only in outward appearances and tactics.

Communism is the more consistent path of Marxist madness, and particularly within the KPD, the subhuman elements organized themselves to murder decent Germanism, which, in the SA, defended itself against the destruction of all values.[58]

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[57] **Joseph Goebbels**: *"We do not wish to abolish property, but rather, to make it universal."*

[58] **Adolf Hitler**: *"Looting, arson, railway attacks, assassinations, and so on - everything receives moral sanction in the communist ideology; the method of individual mass terror alone has cost the National Socialist movement over three hundred deaths and tens of thousands of injuries in the course of just a few years."*

In Communist Soviet Russia, all foundations of folk culture are being systematically destroyed - here there is no freedom for the worker or the peasant, no marriage or family, no religion, no honor left; here Asians and Jews triumph, and anyone who rebels against their slavery is crushed by bloody terror.
Before the National Socialist Revolution, Marxist terror took on increasingly severe forms in Germany; **Adolf Hitler had recognized that the terror of Marxism cannot be overcome through bourgeois "decency" and cowardice, but only through bitter resistance - to this end, he founded the SA, which has broken the Marxist terror, and has fulfilled its task at the cost of the heaviest sacrifices.**
Marxism and liberalism both have the same root, and are different variations of the same Jewish-materialist worldview: Marxism is liberalism with the signs reversed, and **while liberalism is the greed of the "owning class", Marxism is the envy of the "propertyless class" - National Socialism, however, is the sacrifice of a nation for the nation.**
Marxism and capitalism are both instruments of Judaism for the enslavement of peoples; **Adolf Hitler recognized that Jewish power can only be broken by removing German workers from Marxist organizations, and thus, the massive propaganda campaign of the NSDAP aimed to enlighten the German people about the deception of Judaism.**[59]
When the bourgeois-capitalist parties turned against Marxism, they turned against the working class, yet they essentially held the same materialistic worldview as Marxism itself, but merely in a different form - that is why the bourgeoisie was incapable of defeating Marxism, and why not a class party, but only a popular movement could accomplish this task.

The National Socialist struggle against Marxism was never a struggle against the worker, but always for the worker and on behalf of the worker; that is why the Führer fought above all against the Marxist plague.
This struggle has ended in victory, and the National Socialist revolution destroyed Marxism - under the onslaught of the SA, this rotten doctrine and its organizations collapsed like a house of cards.
By destroying and eradicating Marxism, the Führer has created the conditions for Germany's resurgence.

[59] **Adolf Hitler**: *"On the day that Marxism is shattered in Germany, its chains will truly be broken forever, for we have never in our history been defeated by the strength of our opponents, but always only by our own vices and by the enemies within our own ranks."*

12th Lecture:
The National Socialist Worldview

Selected Works:

Adolf Hitler, “Mein Kampf,” especially Vol. II, Chapters 1, 5, 7, and 9;
Alfred Rosenberg, "Wesensgefüge des Nationalsozialismus" (The Structure of National Socialism)

We are currently living through a period of tremendous upheaval - the ideas that shaped the 19th century are crumbling, and a new idea—National Socialism as the worldview of the 20th century—is triumphantly breaking through and reshaping the German nation according to its principles.
It is a struggle between two worldviews, that is, between two different conceptions of the meaning of life on this earth - we have examined the individual principles of these two worldviews, and we would now like to compare them side by side one last time: **(write this on the board!)**

Liberal-Marxist Worldview of the 19th Century

Democracy
Liberalism
Internationalism
Pacifism
Class struggle
Capitalism
Marxism
Materialism
Judaism

National Socialist Worldview of the 20th Century

Führertum
Socialism
Nationalism
Military strength
Volksgemeinschaft
Working class
National Socialism
Idealism
Germanness

On the one hand, **we see all the pernicious heresies that have led the German people to the brink of the abyss**; on the other hand, **we also see the principles that will lead Germany back into the light.**

The individual principles of National Socialism are not new; like all great truths, they are ancient[60] - throughout history, nations have always perished that no longer observed the eternal law of racial preservation, that suppressed all individuality, that fell into internal decay, and that were selfish, dishonorable, and cowardly; throughout history, there are also nations that have risen to greatness, those that cultivated and defended their national character, that were still capable of producing individuals who could make sacrifices, who were proud, courageous, and honorable.
Nevertheless, **National Socialism is a new worldview, for it is not merely the sum of individual partial truths, but rather a completely unique, one-of-a-kind idea - never before in history has there been a National Socialism in this form and of this all-encompassing magnitude (totality); never before has Germany had a leader of the people like Adolf Hitler.**
Anyone who considers the individual principles of the movement to be correct, who professes nationalism and socialism, military readiness, leadership, etc., is by no means a National Socialist - **one is only a National Socialist when one draws the necessary conclusions from these insights, when one proves through action that one is willing to make sacrifices for the idea.**
One is a National Socialist not only while on duty, but also off duty; if one is not one in private life, then one is not one at all, and wearing a uniform is then hypocrisy - **one cannot take off one's convictions along with the uniform and hang them in the closet.**
National Socialism is less a matter of cold reason than of a passionate heart and character; **the SA man who instinctively and enthusiastically embraced and committed himself to the movement without knowing its goals in every detail was a better National Socialist than the intellectual who could certainly discuss the idea, but felt not a whiff of its power - however, every party comrade must deepen his instinctive belief into clear understanding.**

National Socialism is the worldview of the German people - in it, the longing of millions is fulfilled.
Democracy, liberalism, and Marxism are un-German heresies; they arose in France and England first, and were advocated primarily by international Jewry; **in National Socialism, the German national soul, once buried by foreign ideas, has prevailed victoriously for the first time in a millennium - it is a mighty struggle of blood against gold, of personality against the masses, of honor against dishonor, of self-sacrifice against self-interest, of self-discipline against selfishness, of, and ultimately and most profoundly, a global struggle between the acquisitive Jew and the productive German.**
For a long time, it seemed as though Germany was perishing, and as though the eternal Jew was triumphing - then **a man rose up—the once uninfluential, simple worker and front-line soldier Adolf Hitler—who shaped German history according to his will!**
In an immensely difficult struggle, all resistance was crushed tenaciously and relentlessly: the National Socialist orator campaigned for the idea in an unprecedented educational campaign, and the German people, especially the enthusiastic, self-sacrificing youth, increasingly heeded this call; the SA marched, fought, and suffered, with "Germany, awaken!" as their battle cry.

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[60] **Alfred Rosenberg**: *"A revolution that, after a people has existed for four thousand years, preaches 'entirely new ideas,' demonstrates that it must be alien to the people and hostile to them - if a people has not espoused certain ideas in its history, has not paid homage to certain values, this proves that these ideas and values do not belong to its very essence."*

The power of Judaism is faltering, and the ideological world of the past is collapsing - in its place, the significance of Germanness rises, and National Socialism prevails victoriously: Germany has awakened! We owe all this to our Führer.

The National Socialist worldview is the worldview of Adolf Hitler.
The Führer created the idea - without him, there would be no National Socialism at all.[61]
His entire life has been struggle, hardship, deprivation, service, sacrifice, and action, and in this self-sacrificing, heroic experience, the National Socialist worldview grew - **it was not devised at a desk, but fought for within Adolf Hitler himself; it is not a dead letter, not a gray theory, but life filled with blood.**
The Führer created the swastika flag to embody the idea, and this proud flag now flutters before us: it is our sacred symbol, for in it embodies the power of our faith; never does a fighter of Adolf Hitler abandon his flag, even if it costs him his own life!
The Führer shaped the idea, for no one other than Adolf Hitler has constantly deepened and expanded the National Socialist worldview; he created a new, comprehensive worldview and, for the first time, gave the German people a unified political will and faith; **he grew with his ever-increasing responsibilities, and with him grew his ideology: National Socialism.**
The Führer led the idea to victory - out of nothing, he created the greatest and most solid movement as the instrument of his ideology, and led it through the fiercest struggle to victory; **no one has worked as hard for the elevation of the German people as Adolf Hitler, for he was and is the toughest fighter, the most brilliant orator, the most successful propagandist, the best organizer, the most skilled diplomat, the most unassuming comrade, the deepest thinker, the most loyal servant of his people, and the most significant statesman!**
The Führer has elevated the idea to a principle of the state; the German Reich is being purposefully reshaped according to the principles of the National Socialist worldview, and **in all areas of public life, our People's Chancellor is taking measures that serve the entire German people.**
Adolf Hitler protects the nation both externally and internally, above all in the realm of foreign policy - **the Führer is the Reich's strongest pillar.**[62]
The Führer is the fearless fighter for Germany's honor and equality; he is the strong guardian of peace.
Today, the Führer must turn his gaze particularly toward foreign countries; he must devote all his strength to successfully countering the intrigues of the international enemies of our German people, above all those of world Jewry - **while Adolf Hitler protects the German nation from external threats, the people themselves—and especially every National Socialist—have the duty to protect his back internally; any weakening of Germany's unity is a crime against the Führer, against the idea, and against the nation.**
There must be no disagreements—however minor they may seem at first—between the individual organizations of the NSDAP! **National Socialists, learn from German history: the conflict between the religious denominations brought us the devastation of the Thirty Years' War; the strife between**

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[61] **Alfred Rosenberg**: *"You who carry the flags and banners and march behind them, be aware that you are fighting for the greatest cause for which Germany has fought for 1,000 years; do not forget who gave you not only the idea, but also the symbol: Hitler!"*
[62] **Adolf Hitler**: *"Obstacles are not there to be yielded to, but to be broken!"*

the individual states led to complete collapse before Napoleon; the strife between the classes and parties had the most horrific result: the Versailles Dictate.
That Germany has awakened to new greatness fourteen years after this devastating blow, it owes to only one man: Adolf Hitler.
Today there is only one people, one Reich, one idea, one movement - and its standard-bearer is the Führer! We all serve him, regardless of which faction of the party we belong to, for Adolf Hitler has shattered particularism, the hereditary evil of our people; **it is our duty to ensure that no new particularism can ever form again.**
We must have but one ambition: to follow the Führer with the utmost unconditional loyalty, and to internalize his worldview most deeply and consistently within ourselves.
We have only one Führer and one idea - and most importantly, we must never forget this one thing: **Adolf Hitler and the National Socialist worldview are one!**
We pledge unwavering loyalty to the Führer, for we know that all of Adolf Hitler's deeds have but one goal: Germany!

Conclusion:
The Conduct of Political Training

Political training must, as a matter of principle, be conducted only by veteran fighters of the movement, for National Socialism is an inner experience - anyone who fulfilled their duty in the NSDAP's arduous struggle prior to the seizure of power has experienced National Socialism, and it is thus impossible to allow yesterday's opponents to explain to veteran fighters today what National Socialism is; even if they are of good will and capable, they must first prove themselves before they can be deployed as political instructors, with exceptions being granted only in special cases for newer party members whose political past is beyond reproach.

As long as veteran fighters are available—regardless of whether they belong to the SA, SS, or PO—they must take charge of political training, as provided they are intelligent and diligent, they are also capable of doing so.

It is by no means necessary for them to be brilliant speakers right away, since everyone has to start somewhere: **we all still have much to learn!**

What matters is not the greatest possible number of training lectures, but the highest possible quality of the training lectures - **quality training, not quantity training!** If no one is suited for training, then it is better to leave it out entirely - **no training at all is still better than poor training.**

Training is not propaganda - while both have much in common, there are also many differences: while propaganda serves to disseminate an idea, training serves to deepen it; while propaganda has the task of recruiting followers and fellow fighters, training serves to educate members who have already been won over - **here, mass influence, there, selection.**

Propaganda addresses the widest possible audience, while training, on the other hand, addresses the smallest possible audience; the ideal means of propaganda is a radio address or a mass rally, while the ideal means of training is a one-on-one conversation - though for practical reasons, the training group must, of course, be larger.

Training is also not a school - the National Socialist movement is by no means a "college of politics"; it is certainly not a club of problem-posing intellectual acrobats, but rather, it is a corps of revolutionaries.

One can never learn National Socialism - one must experience it; that is why schoolteachers who only discovered their National Socialist heart after the revolution are utterly unsuitable for training.

National Socialism is not a science; it is not the task of training to impart as much dead knowledge as possible, but rather, party comrades should be encouraged to seriously engage with National Socialism and to make our Führer's ideology their own; this deepening of understanding must be initiated and demanded by the political instructors.

In political education, an overly commanding tone is also inappropriate; the method of having participants memorize the program or historical facts and then quizzing them on individual points or dates is completely misguided - instead, **the focus must be on purposeful character development; the primary emphasis must be placed on the fact that National Socialism is an inner attitude that demands the highest sacrifices; therefore, the political instructors themselves must be of impeccable character.**

A warning must be issued against all political opportunists who are, of course, "National Socialists" today and who have "long sympathized with the movement" - these fellow countrymen have an unbridled need to speak, and most often they espouse some private fantasy, a crazy hobbyhorse, which they now proclaim to the astonished world as National Socialism; even more dangerous are the former

opponents from the Marxist, reactionary, pseudo-nationalist, or National Bolshevik camps, who today are all too eager to present themselves as prophets of Adolf Hitler: **we must remain vigilant against these dangers, and we must never allow the ideas of our Führer to be watered down or distorted!**

The following ten points must be observed primarily during training:

1. Knowledge of the material - the instructor must be well-versed in the most important National Socialist literature; **one must never teach a subject that one does not oneself master**, for nothing is more dreadful than the pitiful regurgitation of half-digested or partially digested wisdom.

2. Self-awareness - every instructor must monitor themselves; one must recognize one's own mistakes and strive to correct them. Those who cannot speak fluently must practice speaking; those who discover a gap in their presentation must strive to fill it - **everyone must work on themselves.**
The instructor always learns the most during the training.

3. Knowledge of the trainees - every instructor must try to get to know, as far as possible, every single person in the group they are training; this applies especially to an ongoing training course.
During training, there is not just one speaker and many listeners; rather, every individual should participate actively.
The instructor must take into account the composition of the audience: there is a difference between training ten or a hundred party members, and there is a difference between training predominantly students or predominantly manual laborers, or between training city dwellers or rural residents - **if one adapts to such specific circumstances, then only the method and form of political education may vary, while the content, however, must always remain the same: National Socialism.**

4. Brevity - the instructor must be concise; he should not tell endless stories.
The training session must under no circumstances be unduly prolonged, since too long a training session is tiring.
Political education should last about three-quarters of an hour; if it lasts longer, a short break must be taken - of course, when it comes to courses for instructors or leaders, from whom more must be demanded, each session may be extended.

5. Simplicity - the training must be generally understandable; avoid unnecessary foreign words, and if foreign words are used, their meaning must also be explained.
The trainer must not assume too much prior knowledge - the easier and simpler the training, the better.
All pompous and high-flown ideas are to be avoided - this does not mean, however, that the entire training should be tailored to the least intelligent of the party members present; if there are "hopeless cases," they must not be taken into account - overall, **the intellectual level of the training must always be such that everyone can learn something.**
Any "philosophy," however, must be strictly avoided - today, runaway philistines are running around who attribute to National Socialism secrets that are not there at all; these pseudo-philosophers "fathom the idea in its ultimate, enigmatic depths", and for them, life consists of a series of "complex problems."

All simple thoughts are artificially presented in such a convoluted and difficult manner that they can only be "understood" by a guild of intellectuals; these people, most of whom have only recently "discovered" their National Socialist convictions, dissect and unravel National Socialism.

Such a method is wrong and dangerous - **away with all philosophizing, problematizing, and speculating! The best instructor is not the one about whom every course participant says: "Fabulous, what he knows—I'll never grasp that," but rather the one through whom every ordinary person can understand everything.**

National Socialism is not complicated, but—like ultimately everything great in this world—a simple idea **- let us take a cue from the simplicity of our Führer!**

6. Clearness - the presentation must be clear and unambiguous; avoid bombastic phrases and superfluous catchphrases.

The instructor must be able to distinguish the essential from the non-essential, so that the party member being trained can grasp what is particularly important.

The treatment of difficult questions on which even National Socialists may hold differing views must be avoided - this includes religious issues; no one has the right, while wearing the brown shirt, to teach their personal views on religious matters as National Socialism.

We have no ambition to compete with the church - **National Socialism is not a theology, and political training must never be a playground for religious agitators.**

Specific economic issues should also not be addressed; we can and should confidently leave the implementation of economic policies to the experts in the National Socialist government; nor may anyone who is not authorized to do so speak about details of genetics and heredity.

The training should not be complicated or far-fetched, but neither should it be superficial or shallow - **on the one hand, it should be simple and easy to understand; on the other hand, it should be profound and clear**—this is how, and no other way, the training must be conducted.

7. Clarity - one of the most important aspects that must be taken into account in political education is a captivating presentation; it should not be a case of one person lecturing while everyone else sleeps, but rather, everyone must be engaged - this is entirely in the hands of the instructor.

He must speak freely, quite vividly, and if possible, in an inspiring manner; just don't constantly read aloud or drone off a memorized "speech" in a monotonous tone.

The instructor should supplement detailed explanations with short, apt, and easily understandable examples from daily life or from the life of the party, etc; this makes the entire presentation much more vivid - humor must not be neglected either!

The questions to be posed to the audience during the training—which must be answered very briefly—are very important; at the end of the session, the material covered in that lesson—or, at the beginning, the material from the previous lesson—can be reviewed through questions and answers.

A brief discussion in which all participants—not always the same ones—take part is also essential; here, everyone can speak their mind, and here the instructor can get to know each individual - of course, the discussion must not degenerate into a rambling debate or even a heated argument, and the instructor must always keep it firmly under control; nevertheless, it should be spirited.

The main thing is: "Bring some life to the room!" - then political training will be a joy for every single party member.

8. Unity - in each session, only a single idea should be the focus; one must concentrate on what is essential.

The contrasts between the outdated views and National Socialism must be clearly highlighted, for contrasts are the best way to clarify all principles and concepts - when we stir up memories of the humiliation and shame of the past system, we can all the better awaken understanding for the actions of the National Socialist government.

The instructor must not jump from one idea to another so quickly that the clear line of thought is no longer recognizable, for if the most diverse trains of thought alternate in a colorful succession during the lecture, the listener can no longer follow.

Many poor speakers talk about whatever comes to mind - such a disjointed jumble must be avoided at all costs. Everyone should strive for one thing: stay on topic! One may only occasionally digress temporarily; however, the necessary coherence must always be maintained.

9. Logic - in training, one conclusion must always follow from the previous one: the simplest concepts must be clarified; only then can one build upon them.

When building a house, one does not start with the roof - it would be wrong, for example, to deal with Marxism in detail right in the first hour of a course, for it unites all the heresies of the past, which one must know beforehand.

The instructor must proceed step by step - only in this way can the course participant gain a clear picture of National Socialism.

10. Systematics - the principle of logic is linked to that of a fixed order, a clear order of systematics; **every training evening must have a good structure.**

A continuing course must be just as well structured in itself; **any training without a purposeful structure is worthless.**

At the end of a course, **every participant must know that our worldview forms a coherent whole; he must know that all the principles of National Socialism belong together, that there would be a gap if a single goal were missing; he must recognize that our Führer's ideology contains not a single contradiction within itself; he must come to the conclusion that anyone who rejects even a single one of his ideas thereby inevitably rejects National Socialism as a whole, and that anyone who declares himself for Adolf Hitler must consequently also endorse National Socialism in all its points.**

Conducting ideological training is a rather difficult task, and it is often not easy to take all requirements into account - however, the success of well-conducted political training—the deep-rooting of National Socialism in the hearts of our comrades—always makes the effort worthwhile.

Therefore, old fighters of the National Socialist movement, fulfill your duty in political training - in doing so, you serve our Führer, National Socialism, and the entire German people!